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MOHAMMEDANISM IN INDIA

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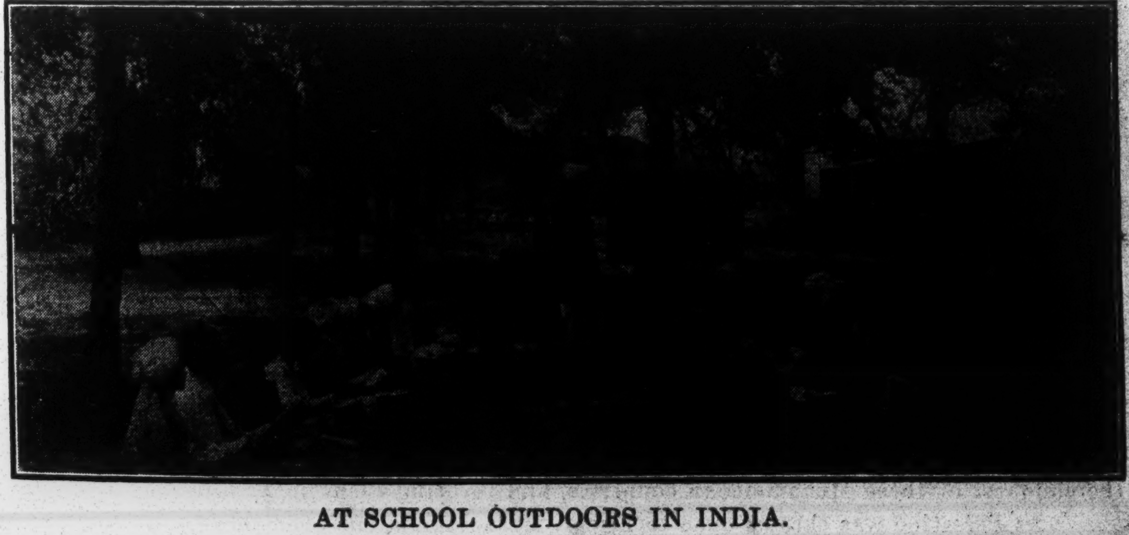

AT SCHOOL OUTDOORS IN INDIA.

MOHAMMEDANISM IN INDIA.

A FOREWORD.

By Mrs. E. L. Porter.

The past year has certainly been a remarkable one in the rapid transpiring of events in the Mohammedan world, and one which has brought the followers of the Prophet of Mecca into world prominence.

The deliverance of the Holy City about a year ago from the hand of the Turk sent a thrill through Christendom, and the latest news, of the annihilation of the greater part of the Turkish army in Palestine by General Allenby's forces—the taking of 60,000 prisoners, and immense stores of ammunition and supplies—the crossing of the Jordon and taking of Nazareth—spell wondrous things for the establishment of the Kingdom of God in Mohammedan lands, and an overthrow of the reign of the false prophet. We could hardly have had a more opportune subject for our study and consideration, and in it we see a manifest token of the leading of the Spirit of God.

Our subject is limited to India because we have in mind the India Special number of our Magazine, but in considering Mohammedanism in these days we can hardly do other than take a world view in order to properly understand our subject. Let us glance at the map of the Mohammedan world, and see how it is like a belt around the globe whereby the prince of this world has girded himself. Extending from Morocco in North Africa through Egypt, Palestine, Turkey, Syria, Arabia, Persia, Mesopotamia, North India, to Java, China, and the Phillipines, we have a Mohammedan world with a population of 291 millions, of whom at the beginning of the war, 2 millions were under German rule, over 90 millions under British rule, and between 20 and 30 million each under France and Russia.

In truth Mohammedanism—to be or not to be—is a world problem today. In Mesopotamia, in Syria, in Arabia, in North and Central Africa, Egypt, and in Turkey itself the question of supreme importance politically, morally, and spiritually is whether the reign of the Prophet shall continue, or these lands be brought under Christian rule, and given an opportunity to bow in allegiance to Christ as King. And if this is true of the political world, of how much greater concern should it be to the Church of Christ. The opportunity which confronts the Church today is such as has never been equalled in Church history; and of our own Church this is perhaps true to a greater degree. Our Lord says to us in circumstances, the interpretation of which permit of no uncertain sound, "Behold I set before THEE an open door." (Rev. 3-8).

The events transpiring in the great war today should with trumpet sound awaken the United Presbyterian Church to her responsibility, and should cause her to put forth a mighty effort to enter the open door of opportunity in the conversion of the Mohammedan world.

The great changes which are so rapidly taking place on the political map of the world, are giving to our mission fields in India and Egypt places of wonderful strategic value in ushering in the kingdom of God. Those who have been reading the articles by Ambassador Morgenthau on the situation in Turkey, or who have listened to Dr. Zwemer's masterful summing up of events in relation to Germany and the Mohammedan world, must have been struck with the significance of these events in relation to the foreign mission work of our Church

When Germany did everything, in her power, through her influence in Turkey, to stir up a Holy War, not only did God restrain the power of the Moslem from shutting the door against missionary activity in the East, but He has in a marvellous way thrown the door more widely open in Egypt, the religious and literary center of the Mohammedan world which has come under Christian rule. Not only is Egypt now the key to Africa, but from Egypt the door has been opened into Palestine and Syria. The railway built from Cairo to Jerusalem is carrying mission agents and Christian literature. A United Presbyterian is Governor of Bethlehem, and the mission force in Egypt is taxed to the uttermost to provide Christian men for the influential positions that are offered under British rule in Palestine.

The conquest of Mesopotamia and of Baghdad, that old city of the Caliphs, reads like a chapter from a fairy tale. That little Christian community in the Punjab which might so easily have been destroyed, had the "Holy War made in Germany" worked, has sent 3000 soldiers to help win this war for righteousness. The very forces which Germany hoped would destroy British rule in India have helped to free Mesopotamia from the rule of the Turk. The Mohammedans of the Punjab alone have furnished 118,000 soldiers for the conquest of these Mohammedan countries, and to bring them under Christian rule.

As Palestine was thrown open to Egypt, Mesopotamia has been thrown open to India.

Already the opportunities for carrying the Gospel into these vast regions have marvellously increased. Hundreds of river steamers from all parts of the British empire are plying on the 500 miles of river route from Basra to Baghdad. Already the British government has extended the rules of her educational system to apply to Mesopotamia, and is offering one dollar for every dollar that missions can spend on Christian education in that newly acquired territory. Never again, we hope, will that great valley, so rich in historic association, go back to the misrule of the Turk.

Time would fail to tell of the reflex influence of the war on our mission work in India. How the Mohammedans are listening as never before to the gospel message. How their homes are thrown open to the missionary visitor. How the Y. M. C. A. workers, many of them young men from our college and mission schools, are bringing the gospel to bear upon the lives of these Indian soldiers on foreign service. How conditions brought about by the war have done more to break down caste differences and religious prejudice than many years of missionary activity in the past.

India is doing her share. Her young men have heard and heeded God's call in many instances, and have gone to the regions beyond to answer it as best they may.

The Egyptian church in like manner has arisen to her opportunity in Palestine and is giving her sons for larger service. What shall we say of the Church in America? Does not the call for the "407" come to us with still more tremendous force when we review the fields? Shall we soothe ourselves again to slumber saying that the time is not yet, or shall we awake in the might of our God and now, in this our own generation, claim this Mohammedan world for the Prophet of Galilee Who will surely yet proclaim Himself Priest and King.

BEHOLD I HAVE SET BEFORE THEE AN OPEN DOOR.

REV. AND MRS. E. L. PORTER AND THEIR FAMILY, RAWALPINDI, INDIA.

Without consent of Mrs. E. L. Porter we are giving our readers an opportunity to make the acquaintence of this fine family of missionaries and children. Rev. E. L. Porter, D. D., for several years has been in charge of our Gordon Memorial College at Rawalpindi. Dr. Porter will return to India with the party of missionaries sailing from Seattle, December 6th. Mrs. E. L. Porter will be located at Wooster, Ohio, for a short time with her family's education in charge. Our readers know Mrs. Porter through her efficient service as co-editor for India. During her absence from India, Mrs. Jeannette Hopkins Stewart, assisted by missionaries, will have charge of the editorial correspondence for India.—Ed. W. M. M.

MOHAMMEDANISM IN INDIA.

THE ORIGIN AND SPREAD OF ISLAM.

By Rev. E. L. Porter, M. A., D. D., of Gordon College.

THE ARAB tribe of which Mohammed was born claimed descent from Abraham through Ishmael as the Jews claimed descent through Isaac. What the temple in Jerusalem, with its holy of holies, was to the Jews, the Kaab or temple of Mecca, with its sacred black stone imbedded in it was to the Arabs long before Mohammed included its worship among the religious ceremonies of Islam.

According to Arab tradition Mecca was the scene of Hagar's distress in the wilderness and the well of water miraculously revealed to her (Gen. 21:19) was the well Zem Zem so refreshing to the pilgrims of today. Ishmael grow up among the Arab tribes that were attracted to the oasis formed by this sacred fountain and married the daughter of their chief. Ishmael was the son through whom Abraham was to receive the blessing and Ishmael was the son whom Abraham was about to offer when the vicarious sacrifice was provided and his hand stayed. Afterwards Abraham built the temple of Mecca and imbedded the black stone in the eastern corner.

Such is the Arab tradition of the founding of Mecca the birthplace of their prophet. The conditions which account for the strange phenomenon of the rise of Islam largely center in the history of Mecca.

Before man had conquered the difficulties of ocean travel the ships of the desert brought the riches of the East to the markets of the West. "The history of the earliest commerce is the history of incense and the land of incense was Arabia." Through Arabia this carrying trade was largely in the hands of Arabs. Even in the times of Jacob, Arab traders carried the spices of Gilead on their camels down to Egypt.

In the desert the caravan routes followed fixed courses determined by favorable halting places. Mecca with its sacred fountain was the mid-way station on the route leading from the south and east to Egypt and the Roman Empire. A plentiful supply of water attracted the caravans. It became a favorite halting place and a great depot of commerce. The sacred well and the mysterious black stone were connected in the minds of travellers with the commercial prosperity of the place. Their sanctity afforded them protection. Local superstition gradually became a national religion, and Mecca became a place of pilgrimage.

When maritime commerce was established the caravan routes were deserted. Mecca lost its commercial prestige but its sanctity as a place of pilgrimage remained. It was here that Mohammed, the founder and prophet of Islam was born about the year 570 A. D. His family belonged to the ruling clan of Mecca. His grandfather was the chief of the tribe. Under the patriarchal rule of the Nomads the position of chief was one of great influence and authority. Though each tribe was independent the concensus of public opinion indicated the chiefs of Mecca as the nearest exponents of supreme authority among the Arabs.

His birth occurred at an auspicious time in the history of Mecca. The city had just been freed by what seemed like a miraculous intervention from an attack by a Christian army from the south. When the infant was presented to his grandfather in the Kaaba, like Simeon in the temple at Jerusalem, he took the child in his arms, gave thanks to God and named him Mohammed, "The Praised." In after years Mohammed looked upon the circumstances of his birth as prophetical of the victories of Islam by which the name of the prophet was to be heralded to the world. Mohammed's father died before his birth and the grandfather became his guardian.

It is the custom even yet among the chief families of Mecca to give their children out to be nursed among the neighboring tribes. In accordance with this custom the childhood of Mohammed was spent in the pure air and freedom of the desert. Here he acquired the purest form of the Arabic language which gives the Koran its prestige as a perfect specimen of Arabic literature. During this period in the desert the child exhibited the first symptoms of those fits of nervous excitement which were afterwards conceived by the prophet and his followers to be the evidences of inspiration.

Shortly after his return from the desert Mohammed's mother died. His guardian, the aged chief, was very indulgent to the orphan child. The years of his grandfather's guardianship made a deep impression on the mind of this sensitive lad. The proud bearing of the old chief, the deference paid to him by the worshippers at the temple, his bountiful hospitality, are all reflected in the prophet's ambitious aspirations of maturer years.

Two years later his grandfather died and the orphan boy was taken by an uncle. He refers to this period of his life in one of the most beautiful passages in the Koran.

*"I swear by the splendour of light
And by the silence of night
That the Lord shall never forsake thee
Nor in his hatred take thee;
Truly for thee shall be winning
Better than all beginning.
Soon shall the Lord console thee, grief no longer control thee,
And fear no longer canjole thee.
Thou wert an orphan boy, yet the Lord found room for thy head.
When thy feet went astray, were they not to the right path led?
Did he not find thee poor, yet riches around thee spread?
Then on the orphan boy, let thy proud foot never tread,
And never turn away the beggar who asks for bread,
But of the Lord's bounty let praise be sung and said."

Only one other incident of the earlier years of Mohammed's life need be mentioned. At twelve years of age he accompanied one of the caravans into Syria. The journey offered opportunity for observation which must have made a deep impression on his mind. He passed through scenes of Old Testament history of which the marvellous stories, mingled with Jewish tradition and local legend must have been rehearsed. He came upon a Jewish-Christian civilization with its churches and Sabbath services, very different from the gross idolatry of Mecca. He saw whole tribes of Arabs like himself converts to Christianity. Then, as well as later in life, he met with eminent Christian teachers. Why did he not respond? His life and teachings show the reason. It was a lack of conviction of sin and a failure to comprehend the true nature of God.

As a young man Mohammed was respected for his honesty and business

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*Translation from the Koran printed in the Edinburgh Review for July, 1866, and quoted in "Islam a Challenge to Faith," by S. M. Zwemer.

ability. Many stories are told of the miraculous purity of his life but these are vitiated by his acts of uncurbed passion in later years.

Having commended himself by his faithfulness in conducting one of her caravans a wealthy widow of his tribe offered him her hand, though she was forty and he but twenty-five. Mohammed owed much of his success to this alliance. Her wealth added prestige to his noble birth. Her strong mind and mature experience dominated his life for many years. Not till after her death did he show that lack of self-restraint which made the closing years of his life such a reproach to one claiming to be a prophet of God. There is, however, some intimation of the state of his mind in the picture of the sensual paradise which was a part of his earlier "revelations."

At the age of forty, Mohammed entered upon a state of mental depression which arose from a growing habit of introspection, and an aggravation of the nervous trouble that has been mentioned. He spent much time in meditation in a cave, often accompained by his faithful wife, Khadijah. At one time he became so violent that he wandered about the hills like a maniac seeking to commit suicide. It was then he received his call. A Mohammedan biographer describes this call to the prophetic office: "While thus intent on self-destruction, he was arrested by a voice from heaven. He looked up and behold it was Gabriel upon a throne between the heavens and the earth, who said, 'O Mohammed! thou art the prophet of the Lord in truth and I am Gabriel.' "

Many of his earlier "revelations" were impassioned utterances that seemed to come from a heart sincere.

"Praise be to God, the Lord of creation,
Ruler of the day of reckoning.
Thee we worship, and invoke thy help.
Lead us in the straight path:
The path of those towards whom thou
hast been gracious:
Not of those against whom thy wrath is
kindled, or that walk in error."

His wife was the first to believe in and encourage her husband in his divine mission. Three years after the assumption of his prophetic office his converts numbered about forty. Ten years after he received his commission his wife, Khadijah, died.

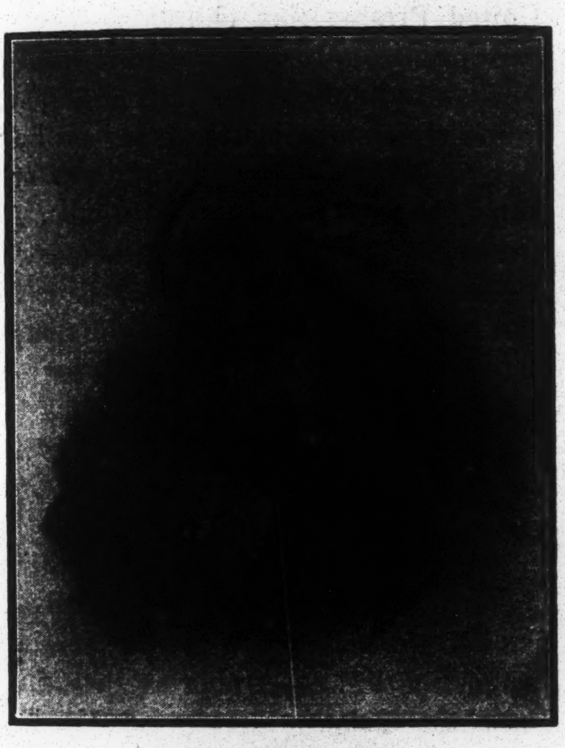
With her death a complete change came over the life of Mohammed. As a recent writer has said, "Few lives break so completely in two as does that of the apostle to the Arabs. In the case of Mohammed it was not simply from good to bad but from the most sublime devotion to the cause of what he believed to be the truth, to the most cynical indifference to truth in any form; from the highest integrity and self-sacrifice to the depths of moral depravity. In this respect the life story of the prophet of Arabia appears to be without a parallel in the annals of biography."

Boycotted in Mecca, Mohammed fled to Medina where a considerable number had sworn allegiance to his cause. This flight, "the Hejira," A. D. 622, is the beginning of the Mohammedan era.

The prophet of Mecca now becomes the politician of Medina. "In Mecca he advocated and consistently practiced the Christian doctrine of non-resistance to evil. In Medina force was the only remedy. In Mecca he was poor and humble both in spirit and conduct: in Medina he was one of the princes of the earth and sent embassies to the emperor and the rulers of Persia and Egypt. In Mecca his private life would have been an example to that of the average citizen of many Christian communities. In

Medina it resembled that of Henry VIII or some other of the monstrosities of the Middle Ages."

After the death of Khadijah, Mohammed took no less than ten wives and two concubines. One of these wives, Ayesha, he married when she was ten years of age and the prophet an old man. Another was the wife of his adopted son who divorced her so that the prophet might marry her. As Dr. Zwemer remarks, "It is impossible to form a just estimate of the character of Mohammed unless we know some what of his relations with women. This subject, however, is of necessity, shrouded from decent eyes because of the brutality and coarseness of its character. But it is only fair to remark that the love-adventures and the disgusting details of his married life form a large part of the 'lives of the prophet of God' which are the fireside literature of educated Mohammedans in all lands where Mohammed is the ideal of character and the standard of morality."



MOHAMMED ALI.
The Founder of Mohammedanism.

After the flight to Medina, Mohammed became the head of a civil community—a kind of theocracy in which the "inspired" utterances of the prophet became the only source of law both religious and civil. Many of these divine oracles were the apologies for the prophet's own conduct indicating that Allah had granted him exceptional privileges not to be claimed by others. During this period he promulgated the doctrine of the spread of Islam by the sword. "The sword is the key of heaven and of hell: a drop of blood shed in the cause of God, a night spent under arms, is of more avail than two months fasting and prayers: whosoever falls in battle, his sins are forgiven."

In a few years he greatly strengthened his prophetic character and power by the success of his arms. In the eighth year of the Hejira he gained possession of Mecca whence he had been driven. This he made the religious centre of Islam but retained Medina as his political capital. Soon all Arabia bowed the neck beneath his yoke. He then prepared to conquer Syria but further conquests were left to his successors.

In the tenth year of the Hejira he made his last pilgrimage to Mecca accompanied by all his wives and 90,000 of his followers. He closed the worship at the Kaaba with the following "revelation:" "Henceforth wretched and miserable shall they be who deny your religion. Fear not them but fear me. This day I have perfected your religion and completed my grace toward you."

Returning to Medina he took sick and was carried from the house of the wife with whom he was staying to the house of Ayesha his favorite wife. Here he died in the 61st year of his age and the eleventh of the Hejira.

After the death of Mohammed the Arab tribes endeavored to break the bonds of Islam and regain something of their old time independence. Under the masterful hand of Abu Bekr, the first of the Caliphs or successors of the prophet, they were again brought into subjection and wielded into an invincible army prepared to carry out Mohammed's great commission of conquest by the sword. As Sir William Muir in his Life of Mohammed, so graphically writes, "Like bloodhounds eager for the chase, they were let forth upon mankind—the whole world their prey. They gloried in the belief that they were the hosts of God destined for the conversion of his elect and for the destruction of his enemies. The cry of religion thus disguised or gilded every lower motive. Once maddened by the taste of blood, the lust of spoil and capture without stint of female slaves, into a wild and irresistable fanaticism, the armies of Arabia swept their enemies every where before them. Checked towards the north by the strongholds of Asia Minor and the Bosphorus, the surging wave spread to the east and to the west with incredible rapidity, till in a few short years it had engulfed in common ruin the earliest seats of Christianity and the faith of Zoroaster."

In less than two hundred years the creed and battle cry of Islam, "God is one and Mohammed is the prophet of God" resounded at the hour of evening prayer from thousands of mosques and millions of worshippers from the Atlantic to the Pacific.

The world-conquest of Islam that began with the sword has never ceased. German's failure to invoke the sword of Mohammed in her policy of world domination, shows how completely Islam has yielded to the example of peaceful methods of propaganda exhibited in Christian missions, but the slaughter of 800,000 Armenians, one of the few conquered peoples whom Islam could not bend to her creed, reminds us that the character of Islam remains unchanged.

Today the followers of Mohammed number almost 300,000,000 or one-seventh of the population of the world and three times the population of the United States. Of this number the United Presbyterian church is directly responsible for 18,000,000 in her mission fields in India, Egypt and the Sudan and indirectly responsible for many millions more in territory contiguous to our mission fields that will be thrown open for evangelization at the close of the war.

Many have been the attempts on the part of historians to delineate the factors that would sufficiently account for the marvelous success of Islam. Among the many factors that have been pointed out the following are perhaps the most suggestive.

Mohammedanism is not a new creation but a concoction of elements already at hand in the religions that were impinging on the life of Arabia at that time. From the idolatry already practiced at Mecca Mohammed retained all the details of pilgrimage, worship of the mysterious black stone and ceremonies of the Kaaba. From Judaism and Christianity he gathered the doctrine of the unity of God, the resurrection of the dead, the final judgment and some thing of heaven and hell; also the names of historical characters with whom he associates the stories and legends current in his day.

From these elements he evolved a religion, with an easy going morality and broad license that could be readily accepted and practiced by every class. "To the Christian he was a Christian;

to the Jew he became a Jew; to the idolater of Mecca, as a reformed worshipper of the Kaaba. And thus, by unparalleled art and a rare supremacy of mind he persuaded the whole of Arabia, Pagan, Jew and Christian to follow his steps with docile submission."

Among the doctrines that favored the rapid spread of Islam may be mentioned the doctrine of God—infinite power wielded by an arbitrary will—reflected in Mohammedan character the world over.

The doctrine of predestination—that Islam was destined to be the world religion—that the Mohammedan crusader was immortal till his task was done.

A short creed, easily comprehended, that was at once confession and challenge—battle cry and cradle song, talisman and key to heaven.

Added to all this was the genius of Mohammed, moulding the discontented masses of the Arab race into a political force, becoming at once the founder of a nation, an empire and a religion.

THE MOHAMMEDAN CONQUEST OF INDIA AND THE RULE OF THE MOGHULS.

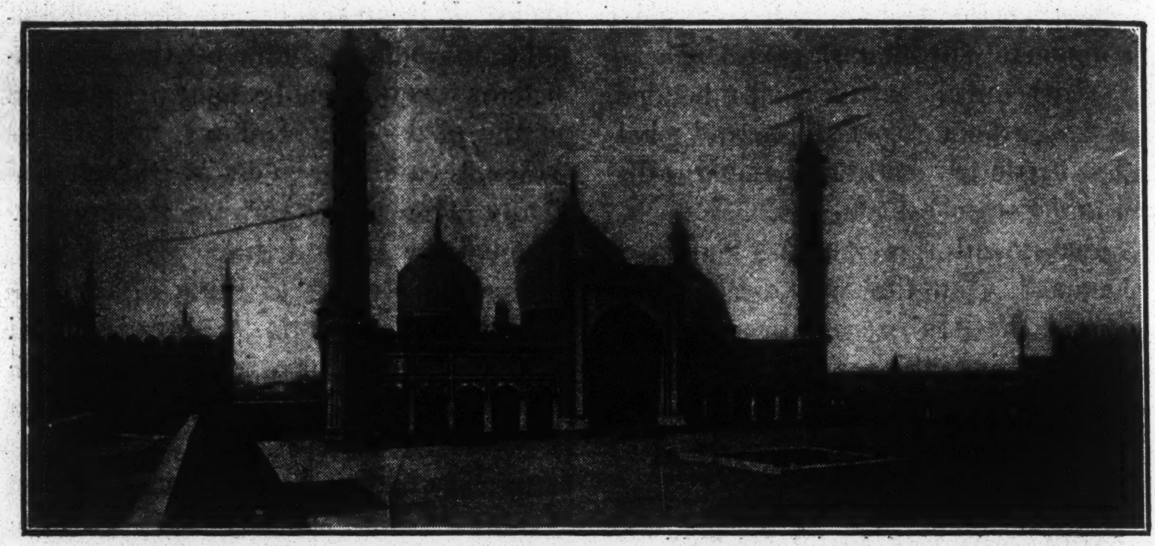
By Miss Hladia Porter.

THE HISTORY of India has been a series of conquests, beginning about 1500 B. C. when the more civilized Aryans invaded the country from the north and gradually conquered the Indo-Gangetic plains during the Vedic period. They enslaved the dark skinned savages of the country and built up a caste system on racial lines, in which the priests and soldiers were privileged classes. Two kingdoms arose and fought for supremacy. The struggle is described in the Mahabhrata. In the time of the Ramayana culture had increased and the priests had gained the ascendancy through their learning. Aryan civilization gradually spread over the Deccan and castes were multiplied. Then came Buddha with his new creed, and in 327 the transitory invasion of Alexander the Great. Buddhists ruled for a time, and then Indian history is lost for about 200 years when the warlike Rajputs gained the ascendency. It was these Rajputs with their Hindu civilization that the Mohammedan invaders conquered, bringing into India a new faith, a new culture, and the Mohammedan custom of veiling women and secluding them in the harim. It is curious to note that each impulse to conquer India by the Mohammedans was induced by some provacation on the part of the Indians, first of the Arabs, then of the rulers of Ghazni, and finally the invitation to Babar who founded the Moghul line.

It seems strange to think of the Mohammedans of India as invaders and foreigners. They have intermarried with the Hindus until the present population is as native as the other inhabitants; many of them are merely converted Hindus. Lane-Poole says, "It has been estimated that about fifty thousand Hindus "turn Turk" annually, and neither the religion nor the rule of the Muslims has proved intolerable to the natives. Islam commends itself to the Indian intellect as a more congenial faith than Christianity, and the disorder and corruption of Mohammedan government were not distasteful to a people who had never known anything better."

The first Mohammedans to enter India came from Arabia in 712. A part of Sind was captured and held for a time, but there was no permanent result. This was the only time that the Arabs tried to enter the country. All succeeding conquerors were Turks and Mongols. In

997 the Caliph of Bagdad invested Mahmud as lord of Ghazni, and Mahmud vowed that he would wage war every year against the infidels of Hindustan. He almost kept the vow, making about seventeen campaigns where "the Hindus rubbed their noses in the dust of disgrace" and the booty, "jewels and unbored pearls and rubies, shining like sparks or iced wine, emeralds as it were sprigs of young myrtle, diamonds as big as pomegranates," gave great encouragement to the pious work of the iconoclast. At the great shrine of Somnath 50,000 Hindus were butchered and the famous gates carried away to Ghazni. Mahmud retired to a court where he had gathered artists, philosophers, and poets. His son Mas'ud drank twenty-seven goblets of wine at a sitting and left his courtiers under the table. The dynasty soon decayed.



THE GREAT MOHAMMEDAN MOSQUE IN DELHI. JAMMA MUSJID.

The next great Mohammedan invasion was by Mohammed Ghori who took Multan in 1175. After a series of battles and campaigns a Mohammedan dynasty was finally established in India. Ghori's viceroy, Aybek, ruled at Delhi. Before the Moghul rulers came in 1526 there were five Mohammedan dynasties: the Slave kings, descended from Ghori's slave, Aybek; the Khalji's; the house of Thaglak; the Sayyids, and the Afghan Lodis. Aybek raised the first of the great Mohammedan buildings which have been the wonder and admiration of the world ever since. He built the great mosque, the Jami's Masjid, at Delhi; and the Kutb Minar, the tallest minaret in the world. His slave, Altamish, succeeded and was followed by his son Firoz Shah, who "spent his money upon singers and buffoons and worse, and swaying drunk on his elephant through the bazars showered red gold upon the admiring crowd."

The dynasty could not last long with the feeble descendants of Altamish, and in 1200 the minister Balban ascended the throne. At this time there was great fear of a Mongol invasion. One of the court poets gives a very vivid picture of these awful people "riding on camels with their bodies of steel and faces like fire, slits of eyes sharp as gimlets, short necks, leathery wrinkled cheeks, wide hairy nostrils; and huge mouths, their coarse skins covered with vermin and their horrible smell." "They are descended from dogs, but their bones are bigger'' he says, ''The king marvelled at their beastial faces and said that God must have created them out of hell fire. They looked like so many sallow devils, and the people fled from them every where in panic.''* Balban died in 1287, one of the most notable of the Delhi kings.

The first of the Khalji rulers was a mild old man. He was murdered and succeeded by Ala-ud-din who was a great soldier and had conquered a large part of the Deccan. With the booty he bought over the adherents of his murdered uncle and established a strong government. When next the Mongols raided India they were defeated and their blood and bones were used to build the new walls and gates which the sultan raised to protect Delhi. As usual with these Mohammedan dynasties, the sons, brought up in luxury, debauched themselves into feebleness, and the disgusted people invited Mohammed Taghlak, warden of the marches, to rule. His son, the ''man of ideas,'' caused great discontent with his experiments. The currency was changed and the capital removed only to be moved back again to Delhi. His cousin, Firoz, was a great builder. He constructed canals from the Jumna and Sutlej, hospitals and public buildings, and was adored by his people. His sons were dead, his grandsons weaklings, and the kingdom in chaos, when Timur appeared on the scenes with sword and fire and the zeal of old iconoclasts. ''Giving out that his mission was to destroy idolatry, he marched with an immense army down the Khyber pass into the Punjab. Timur was destitute of humanity, and his soldiers were brutal and cruel to a degree unsurpassed in the annals of war. City after city fell before him and was plundered, and those of its inhabitants that were not taken as slaves were put to death by the sword. Wherever he went he spread ruin and desolation. Panic preceeded his approach and those who could, abandoning everything, fled for their lives; so that the country was filled with hurrying and terrified fugitives. At length he reached Delhi, but before commencing the siege, he ordered a massacre of his Indian captives, that he might not be encumbered by them in the attack, and might engage with all his forces in the assault. In obedience to this cruel order 100,000 helpless prisoners were butchered in cold blood in the space of an hour or two. The day before the attack, Mahmud Taghlak, the emperor, slipped away from the doomed city and fled to Guzerat. After a feeble resistance, the inhabitants capitulated on a promise that their lives should be spared. Timur then entered with his army and proclaimed himself the Emperor of Hindustan, and notwithstanding his promise, he gave the city up to sack. For five days his soldiers raged there without restraint, pillaging and massacring till the houses were gutted and the streets impassable for the multitude of rotting corpses. Timur then withdrew with his plunder and his captives to central Asia, leaving in his wake desolation. Famine and pestilence soon followed, and the once populous and wealthy city was for a time actually deserted.''* The Scourage of God departed, having no intention of founding a kingdom, and Khizr Khan (1414) began the dynasty of the Sayyids which lasted a few troubled years, after which a new line began with Bahlol Lodi (1451).

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*Lane-Poole: ''Mediaeval India.''

*De La Fosse: ''History of India.''

Meanwhile smaller Mohammedan kingdoms had been established in the south. Hasan Gangu founded the Bahmani dynasty in 1347. This broke up into smaller kingdoms; the Adil Shahs ruled Bijapur; the Kutb Shahs, Golconda; the Nizam Shahs, Ahmadnagar; the Barid Shahs, Bidar; and the Imad Shahs, Berar. These continued to exist until they were destroyed and incorporated into the Moghul Empire, which, at the time of its greatest supremacy, extended from sea to sea and from Kabul to Vijayanagar. There was much discontent and squabbling among these smaller Mohammedan kingdoms. Finally the uncle of the ruler at Delhi appealed to Babar the king of Kabul to interfere. Babar, nothing loath, descended into India and in the first battle of Panipat in 1526 conquered Hindustan for the Moghuls. Babar is a very charming personality, a hardened soldier, ready to live like his men, an original an engaging writer, his Memoirs make very fascinating reading. He was well up in the Persian classics, and able to appreciate literary polish and culture. Babar died in 1530 and left the throne to his son Humayun who was not firm enough, and he was defeated and forced to fly. In the desert of Sind he fell in love with the daughter of his brother's shaikh and his son Akbar was born at Amarkot, 1542. He then appealed to the Shah of Persia and regained his father's old kingdom of Kabul and Kandahar.

During his absence Sher Shah ruled at Delhi with great success. His fiscal and administrative reforms are the basis for many of Akbar's wise measures. Sher Shah was killed at the siege of Kalinjar and confusion followed, in the midst of which Humayun grasped his opportunity and took possession of Delhi. But he had barely reigned six months when he slipped on the palace stairs and died.

Lane-Poole says, "His end was a piece with his character. If there was a possibility of falling, Humayun was not the man to miss it. He tumbled through life and he tumbled out of it. At his tomb three centuries later, the last of the Moghul emperors, the feeble and aged Shah Alam, surrendered to Hodson of Hodson's Horse, and the old man's savage and worthless sons paid the penalty of their treachery. It was perhaps fitting that the grave of the humane and chivalrous son of Babar should be the silent witness of a righteous vengeance."

With Akbar begins the golden age of Moghul supremacy. The second battle of Panipat (1556) gained him Delhi, and a long series of wars with neighboring chiefs gave him a larger territory than the Moghuls had ever yet held. This great territory was divided into fifteen provinces ruled by governors responsible to the crown. Akbar's tolerance made him beloved of Hindus and free thinking Mohammedans. The orthodox party never approved, but the humane king went serenely on his way, removing the poll tax on non-Mohammedans and pilgrims to Hindu shrines, inaugurating a new ecclectic faith and gathering round him thinkers of all persuasions. To bind the Hindu rulers still closer to him Akbar married a Princess from each family of the defeated Rajput chiefs. He even had Christians in his harem, and one, Maryam Bibi (Mary, the wife) is quite famous in Indian history. Justice was meted out to all, regardless of position, the roads became safe, the country grew prosperous. Two famous brothers helped him in these reforms, Abul Faizi, "one of the greatest Persian poets India has produced," and Abul Fazl, who as Prime Minister wrote the "Akbar Namah," a history of the reign and a statistical survey of the empire. Abul Fazl has beautifully expressed Akbar's new faith:

"O God in every temple I see those who see thee, and in every tongue that is spoken thou art praised.
Polytheism and Islam grope after thee.
Each religion says, "Thou art one, without equal."
Be it mosque, men murmur holy prayer; or church, the bells ring for love of thee.
Awhile I frequent the Christian cloister, anon the mosque:
But thee only I seek from fane to fane.
Thine elect know naught of heresy or orthodoxy, whereof neither stands behind the screen of thy truth.
Heresy to the heretic—dogma to the orthodox,
But the dust of the rose-petal belong to the heart of the perfume-seller."

It was Akbar who built the wonderful palaces in Fatepur Sikri, the place where his son and heir was born. "Nothing sadder or more beautiful exists in India than this deserted city, the silent witness of a vanished dream. It still stands, with its circuit of seven hills, its seven bastioned gates, its wonderful palaces, peerless in all India for noble design and delicate adornment; its splendid mosque and pure marble shrine of the hermit saint; its carvings and paintings —stands as it stood in Akbar's time, but now a body without a soul. Reared with infinite thought and curious care, it was deserted fourteen years later. * * * Ruinate it has remained ever since, desolate and abandoned. No later ruler of India has ever aspired to dwell in Akbar's Versailles, just as none ever rose to the height of Akbar's ideals. In the empty palaces, the glorious mosque, the pure white tomb, the baths, the lake, at every turn we recognize some memory of the greatest of Indian emperors. We may even enter his bedroom, the Khwabagh or 'house of dreams' and see the very screens of beautiful stone tracery, the same Persian couplets, the identic ornament in gold and ultramarine on which Akbar feasted his eyes in the long sultry afternoons of the Indian plains. * * *" It was Faizi who put into Akbar's prayer these lines:

"The Lord to me the kingdom gave,
He made me prudent, strong and brave,
He guided me with right and ruth,
Filling my heart with love of truth;
No tongue of man can sum His State—
Allahu Akbar! God is great."

From the squabbles at Akbar's death, his son Jahangir emerged to sit on the throne. Unlike his father, this prince was a drunkard, and fond of inordinate display. Sir Thomas Roe, ambassador from England, describes a curious ceremoney which he witnessed. "The first of September was the king's birthday, and the solemnite of his weighing to which I went, and was carried into a very large and beautiful garden, the square within all water on the sides, flowers and trees in the midst a Pinacle, where was prepared the scales, being hung in large tressels, and a crossebeame plated on with Golde thinne: the scales of massie golde, the borders set with small stones, Rubies and Turkeyr, the chaines of Golde large and massie, but strengthened with silke cords. Here attended the Nobilitie, all sitting about it on carpets until the King came; who at last appeared clothed or rather loden with Diamonds, Rubies, Pearles, and other precious vanities. * * * Suddenly he entered into the scales, sate like a woman on his legges, and there was put in against him many bagges to fit his weight, which were changed six times, and they say were silver * * *" to be distributed to the populace.

Jahangir was ruled all his life by Nur Jahan, "The light of the world" who was a woman of extraordinary vigor and daring. She outlived him some nineteen years and was buried beside his great tomb in Lahore.

In 1628 Shah Jahan the Magnificent ascended the throne. His reign is a burst of glory with its Peacock throne, a new city of forts and palaces, (Shahjahanabad) another grand palace at Agra, and the crowning masterpiece, the Taj which was built as a tomb for Mumtaz Mahal, his favorite wife and the mother of his fourteen children. It has been called "a dream in marble," designed by Titans and finished by jewellers, and there is nothing more beautiful in the world.

Akbar's wise administration was still carried out on the whole. Hindus were employed in government service and the court grew richer every day. The common people were in poverty and misery but in comparative peace and safety. During his reign Shah Jahan divided up his large empire into viceroyships for his sons. As Lane-Poole puts it, "The sceptre was falling from his hand and he tried to secure peace by breaking it in pieces. It was a fatal policy. The fragments of the sceptre, like the rods of Pharoah's sorcerers turned into so many serpents, which strangled the remnant of his power, till the rod of Aurungzeb swallowed up the rest, and with them the Peacock throne itself."

Aurungzeb came to the throne in 1659, a stern Puritan, determined to sacrifice himself, his people, his kingdom, his power, to the orthodox faith. He persecuted the Hindus, renewed the poll-tax, destroyed temples to build mosques, waged war and stamped out rebellion all for the sake of his religion. There is something pathetic about the lonely figure, fighting desperately for his beliefs, suspecting, and a prey to suspicion, hated by his people, feared by his children, utterly alone, but fighting with his back to the wall in a stern refusal to give way, until he died fighting at the age of eighty-nine. He writes to his son in those last troubled days:

"Peace be with you and yours, I am grown very old and weak, and my limbs are feeble. Many were around me when I was born but now I am going alone. I know not why I am or wherefore I came into the world. I bewail the moments which I have spent forgetful of God's worship. I have not done well by the country or its people. My years have gone by profitless. God has been in my heart, yet my darkened eyes have not recognized his light. Life is transient, and the lost moment never comes back. There is no hope for me in the future. * * * The army is confounded. * ** They know not whether they have a king or not. * * * When I have lost hope in myself, how can I hope in others? Come what will, I have launched my bark upon the waters. * * * Farewell! Farewell! Farewell!"

After Aurungzeb's death, the empire went to pieces. A representative of the Moghuls ruled with empty show at Delhi, only to be captured when Nadir Shah swooped down with a Persian army and repeated Timur's exploits. The third battle of Panipat, 1761, virtually was the last of this glorious line, though a nominal ruler was left to surrender his mere shadow of power to the English. "The Moghul Empire had gone glimmering in the dream of things that were. Nothing remained of it save a dim twilight which already seemed dying into the dark." (Capt. Trotter).

MOHAMMEDANISM IN INDIA AT THE PRESENT TIME.

By the Rev. H. S. Nesbitt, Zafarwal, India.

THE CHURCH'S OPPORTUNITY.

I CANNOT think of a more appropriate sentence with which to introduce this subject than this: Mohammedanism in India at the present time spells opportunity of the richest kind for Christ's church. It is such an opportunity and on such a scale as no church in any age has ever had. It shall be my object in this part of the subject to try to establish this statement. And if I can do so, I shall have made it plain I hope that a very great responsibility rests upon our church, since she is one of a number of churches that have undertaken the task of India's evangelization.

(a). Look at India's Moslem's numerically!

There are more Mohammedans in India than in Egypt, Syria, Arabia and Turkey combined. Please just stop and take that in. I was going to add Persia, which I might almost have done. Then we would have contrasted India with what are most commonly referred to in missionary addresses and literature as the leading Moslem countries of the world. Yet my comparison has shown you that India is by all odds the leading country in Mohammedan population. No other land contains half so many followers of the prophet of Mecca. The last census reported them to be, 66,647,299. Although India is primarily the land of the Hindus, who number 200,000,000 or as many as all the Moslems in the world, yet it has beside, this overwhelming number of Moslems as well. A few years ago one of our most prominent foreign missionary leaders seemed astonished when these facts were presented to him, and admitted that it had never come to him in this light before. And if a leader could have failed to notice this comparison, how much more likely is it that most of our interested members have also.

Five-sixths of this great multitude (the word looks pale beside such a host) live in the northern half of India, and fully 10,000,000 right here in the Punjab where we are working as your representatives. I believe our Punjab Mohammedans alone just about equal the number in Egypt. Here about sixty per cent of the people are of the Moslem faith, while in the adjoining North West Frontier Province, nineteen-twentieths are Moslems. I don't think any human mind can fully take in the significance of these facts. They simply stagger the mind. We are certainly in the front trenches out here and we want the church to send up the help not merely to hold them (we haven't occupied them yet) but to get out into the open, and claim the victory for the Lord Who commissioned our church, and said, "All power is given unto me. Go ye."

(b). And then look at the relative importance of this part of the Mohammedan world religiously, socially, politically or ethnologically.

This is a point of view, rather several of them, in which India has not usually figured very largely at home. By some writers and speakers at least, and prominent ones, too, Indian Mohammedanism has been relegated to a third or fourth place, viewed in these aspects. I think this is a profound mistake, I could even dare to say blunder.

We have some rather good reasons for saying this. For example, Haidarabad Deccan, the large state ruled by the Nizam, heriditary occupant of the throne, has been called both the "political center of India" and "the center of gravity of the whole Indian Empire." The seat of His Highness the Nizam, is Haidarabad City, which contains 200,000 Mohammedans beside its 300,000 Hindus.

Please remember that one-third of India's area and one-fifth of its people are not under British administration, but ruled by native princes. Many of these are Moslems of royal lineage.

In the Central India Agency there is the state of Bhopal, ruled by the Begum the fourth successive female occupant of the royal seat. She seems to the Mohammedans under her, the modern counterpart of the Queen of Sheba who is copiously referred to in the Koran, and she is worthy of esteem for she is active in trying to lift up her people, is greatly interested in the promotion of education, particularly the education of Moslem women, and she is well versed in the literature of her own faith and that of Hindus and Christians as well.

And there are other states similarly ruled by Moslems, while in beautiful Kashmir we find that though the hereditary faith of the court and sovereign is Hinduism, yet eighty per cent of the latter's subjects are Mohammedans. Here in India where the great Mogul dynasties for so many years were the sovereigns of this great land, we should expect to find as we do, that the faith of Mohammed has a royal sanction, and acceptance, and while it is true that its human origin, and carnal conceptions have borne fruit in degradation and illiteracy among the common classes, yet this is quite as true of Islam wherever it has laid hold of men. India's Mohammedans are about on a par morally and otherwise, with those of Egypt and Turkey.

Here in every village, nearly, there will be one Moslem who can read and recite the Koran, several who are regular in their attendance on the Masjids (Mosques) and they are one and all ardent defenders of their faith, and after the fashion of Moslems, can give reasons for the faith that is in them.

Then they are wide awake, at least their leaders can be said to be so, in regard to what is going on in the world. One of their sects, I believe has been the first Mohammedan organization to attempt the conversion of Christendom to Islam. At Woking, England, they have established themselves, they have a Mosque, and issue a paper and while their success looks very questionable to us, it is not to be denied that there are some even in England whose carnal mindedness, is suited with Islam. Lord Headley of questionably convivial and other propensities is one of their converts. Please remember that to be a convert to Islam you don't have to be as good even as Mohammed. They have had other converts. At Eustace Miles Restaurant in London recently this so-called Central Islamic Society held a meeting. Lord Headley was the lecturer, Khwaja Kamal-ud-Din of Lahore, founder of the Mission and member of the All-India Moslem League was in the chair. There were present also, Prince Abdul Karim of Sachchin, President; Mr. Pickthall, Hon. Mr. Abbas Ali Beg, Mr. Yusuf Ali, Princess Aurouseff, Syed Ehsan el Bakry of Egypt, Mr. Kaderbhoy, and Mr. Irfan Ali. Letters of regret were received from the Earl of Clarendon and others. I will not take space here to report the speeches made by a number of these men or to tell what they think and say about our most precious faith. I have only related this much to tell you what Indian Mohammedanism of the present time is attempting to do for England.

And I could relate other recent facts to show that Islam in India is not asleep. It has wide-awake leaders who often have to be curbed by the authorities to keep them in bounds. Mr. Mohammad Ali, who is President of the All-India Moslem League, and is at present interned by Government for his inflammatory speeches and published articles, is a highly educated young man, and popular as you may judge from his position, and the strong efforts leading Mohammedans have made for his release. The All-India Moslem League was so pronouncedly with their leader on certain important views that were not considered to be strictly loyal, and as a protest we now have a second organization called the All-India Moslem Association, whose principles we may conclude are much more in harmony with Government's and this rival organization will doubtless draw to it many of more conservative political views.

In this connection if space but permitted, it would be fitting to mention at some length the movements that are going on in Indian Mohammedanism, such as those inaugurated by Sir Syed Ahmad Khan at Aligarh half a century ago and the later schism called the Ahmadiyya movement, by Mirza Gulam Ahmad, in Gurdaspur District, about fifteen years ago. But these are both topics that cannot be described in a few words, and descriptions of them are easily accessible. They serve to indicate still further that he who would reckon with Islam cannot leave India out of account.

(c). Look at the accessibility we have to Mohammedans in India.

I suppose good fisherman's logic is first go where there are plenty of fish, and next where you can get near them with your bait. This illustration finds sanction in what Christ said to Peter and Andrew. We are certainly poor fishers for souls if we scorn these simple principles that Peter and Andrew had already learned. Perhaps that is why Jesus chose them.

I think it can be safely said without fear of contradiction, that there is no Moslem land in the world where Christian missionaries have ever had anything like the freedom of access to Moslems which we enjoy here. We can preach publically right beside their Mosques, we are invited to their homes and entertained most hospitably, we find them quite willing for our friendship, and evermore willing to listen to our message repeatedly, and we have seen their hearts open up, and have discovered that they are God's own lost sheep, whom anyone ought to count it his highest joy to attempt to serve and bring to the Saviour. And many of them have come. I think in point of Moslem converts India has the record.

During the World's Parliament of Religions in 1893, Dr. Imad-ud-Din, a very learned and pious Moslem convert to Christianity, wrote an account of his conversion which he sent, as he could not go in response to an invitation, and he gave a list of 116 prominent and honorable persons in India who were Christian converts from Islam. At the Moslem Conference in Cairo in 1906, Dr. E. M. Wherry reported that the Mission reports of Missions in Northern India for 1904 showed that at that time there were 194 living converts in their fields.

The New York Times in an issue a few years ago, published at great length the lectures on Islam by Prof. Hurgronge of Holland, who had spent 35 years in the Dutch East Indies, and who assured his American audiences that the conversion of Mohammedans to the Christian faith was a hopeless task. The work of that great missionary to the Mohammedans of Persia and India, Dr. C. G. Pfander, has shown us how groundless this Professor's theory is. As a result of a debate conducted by Dr. Pfander with the great Maulvi Rahmat Ullah of Agra, I believe that four of the latter's five disciples became Christians, and they themselves all became apologists and doughty champions of the Christian faith. That was pretty good fishing, was it not. And yet Dr. Pfander had been driven out of Persia, where he could not get permission to write or preach Christianity.

And India is now even more accessible for such work than then. But what we do need and must have is men who will give themselves wholly to this work of preaching Christ to Moslems, after special preparation and study as Dr. Pfander did. Nothing else will accomplish the result, and by this I do not wish to minimize or lose sight of that faith, and Christ-likeness of life, that love for these souls and devotion to them which are the sine qua non of mission work anywhere.

Dear fellow servants at home, remember India's Mohammedan multitude for which Christ died; put them on your prayer-lists, and on your tithe-lists. Hold up those who are laboring among them by your prayers and sympathetic interest. And dear young friends with the missionary vision, let this great land with its teeming millions, its darkness and degradation and despair, whose sixty-six odd million Moslems, like ancient Israel, have a zeal for God but not according to knowledge, who while they profess to know God, yet are without our life-giving hope, let their terrible unfelt need beckon to you and may it not beckon in vain, to come over to India and help us.

THE TRANS-JHELUM FIELD AND ITS EVANGELIZATION.

By the Rev. Harris J. Stewart, Jhelum, India.

THE STUDENT Volunteer Movement by its motto: "The Evangelization of the World in this Generation" has set before every church the ideal of carrying the gospel message effectively to every soul within the bounds of the missionary fields committed to its charge, before the present generation passes away.

It is the purpose of the present article to consider the question of the attainment of this end with regard to a certain section only of our India Mission field, viz., that lying to the northwest of the Jhelum river, called for convenience the Trans-Jhelum field. This section may be defined as consisting of the Civil Districts of Jhelum, Rawalpindi and Attock and the *tahsils* of Khushab and mianwali (portions of the District of Shahpur and Mianwali respectively). The *tahsil* of Kahuta, however, which has recently been transferred to the S. P. G. Mission by the formal consent of our Mission and Foreign Board, must be subtracted from Rawalpindi District as being no longer a part of our recognized field.

Statistics of area and population for this region taken from the last Census Report (1911) are herewith given:

	Area sq. miles	Population
Jhelum District	2764	511,575
Rawalpindi Dist. (less Kahuta Tahsil)	1623	454,978

Attock District	4221	519,273
Mianwali Tahsil (of Mianwali Dist.)	1548	138,380
Khushab Tahsil (of Shahpur Dist.)	2532	175,824
	12,688	1,800,030

It thus appears that the tract in question contains about one-third of the total population of our India Mission field (5,340,000) and somewhat less than half its territory (28,000 sq. miles).

Now the reason why we are considering this part of our mission separately is that it has marked characteristics of its own which distinguish it very decidedly from the rest of our field and make the problem of its evangelization peculiar and distinct.

Whereas most of the surface of our other districts consists of broad level plains, northwest of the Jhelum river the topography is broken and rugged. A range of hills which rises to the height of 5000 feet in Mount Sakesar (at the junction of Attock, Shahpur and Mianwali Districts) runs parallel to the Jhelum river on its northern side, emerging as it were from the river like the walls of a fort from its moat, and proclaiming the independence of the northern districts from the southern. Behind this mountain rampart (known as the salt range) the surface of the land lies at an elevation of about 1000 feet higher than that of the country on the other side of the Jhelum river and is broken here and there by rugged hills. In fact a corner of it is traversed by the Himalayas themselves. Numerous water courses, usually dry except in time of rain, have ploughed deep ravines in all directions through this plateau, and in many places erosion has carved out of the soft sod fantastic pillars, pinnacles and peaks, striped by the various hues of its strata, brilliant or sombre. Much of this territory is naturally not arable, and hence the population is not so dense as in Sialkot or Gujranwala. Roads are few and difficult to keep in repair, making itinerating more of a problem. The rugged son of the soil has for generations carried the produce of his farm, if not on his head, then on donkeys, bullocks or camels, being practically ignorant of the uses of a wheeled vehicle. Even yet carts, *yekkas* and *tumtums* are limited to the better roads and centers of trade, wheels not being indigenous to this region, as the nature of the country does not lend itself easily to the construction of roads.

The people, too, like their land, seem to be different from their brethren in the rest of our field—more independent, sturdy and obstinate, and good fighters withal. So we are not surprised to learn that the districts of Jhelum and Rawalpindi lead their province, as the Punjab leads India in furnishing soldiers for the armies of the Empire. Probably one out of every three men of military age in these districts has already enlisted.

Their language, too, is different. A general line of cleavage runs almost due south from the city of Jhelum, dividing Panjabi dialects into what may be called the Eastern and Western groups. Now the bulk of our mission work has been done among those who speak Eastern Panjabi, so much so that it is considered the standard of our Mission and no notice whatever is taken of the Western dialects in the course of language study as outlined for our missionaries. The Trans-Jhelum tract, on the other hand, of which we now speak, lies almost wholly within the domain of Western Panjabi. To be sure this dialect is also spoken by the original inhabitants of the Bar or canal colonies, but our Mission work has followed immigration here from the east and is still largely restricted to those who speak Eastern Panjabi. In Jhelum, Rawalpindi and Attock the case is otherwise, the Western dialect being almost wholly used. To add to the language problem is the fact that sections of Attock District employ a quite separate tongue, viz., Pashtu.

The people of the Trans-Jhelum region, again, are noted for their crime. Though loyal subjects of the Government, they are turbulent and quarrelsome in their dealings one with another, and especially certain notorious areas in the Salt Range and elsewhere in Jhelum District, hold the unenviable distinction of being at the top of the list in the number of murders that are committed.

The most striking characteristic, however, which distinguishes this section from the rest of our field is the fact that whereas elsewhere the average proportion of Mohammedans to the total population is only 60 per cent, here it is nearly 90 per cent. In addition there are no Chuhras in the Trans-Jhelum field, except a few comparatively recent immigrants who have come as servants into cantonment stations such as Jhelum and Rawalpindi. When it is remembered that the chief success our Mission has had in the way of converts has been among these low caste people, and that the present Christian community of 60,000 is largely the result of a mass movement from their ranks, it will be realized that the problem of missionary work where they are almost wholly absent must partake of a very different character. The original Chuhras of the Trans-Jhelum tract have all been converted to Mohammedanism and are called Masallis. They still are scavengers, and from the lowest stratum of society, but nevertheless their social status has been considerably bettered by their change of religion. Perhaps this has led to contentment with their present lot. At any rate they are usually considered even more bigoted and difficult to reach with the Gospel than the ordinary Mohammedan.

Hence it is that missionary effort here has been comparatively barren of results, and in consequence it has been maintained at a certain bare minimum only, most of the energy of the Mission having been devoted till now to the problem of the mass movement and of the infant Christian church to which it has given birth, in the other parts of our field. So great has the contrast become that it is common to hear missionaries speaking of our "Christian districts" as over against our "non-Christian districts" and the proposition has even been semi-seriously advanced, by individuals, of dividing our Mission into two separate parts in order to provide more effectively for the solution of the distinctive problems of each. Of course it is realized that whatever administrative advantages might accrue from such a partition would be more than counterbalanced by the loss of mutual help which is now rendered.

So the purpose of this article is not to minimize in the least the needs of our other districts, nor to create the impression that they are being fully cared for. They, too, are under-manned; their demands are in some respects ever more imperative and urgent than those of the Trans-Jhelum field. They, too, have a large Mohammedan problem, seeing that on an average six out of ten men are Moslems.

But our present object is to direct attention to a part of our field which has

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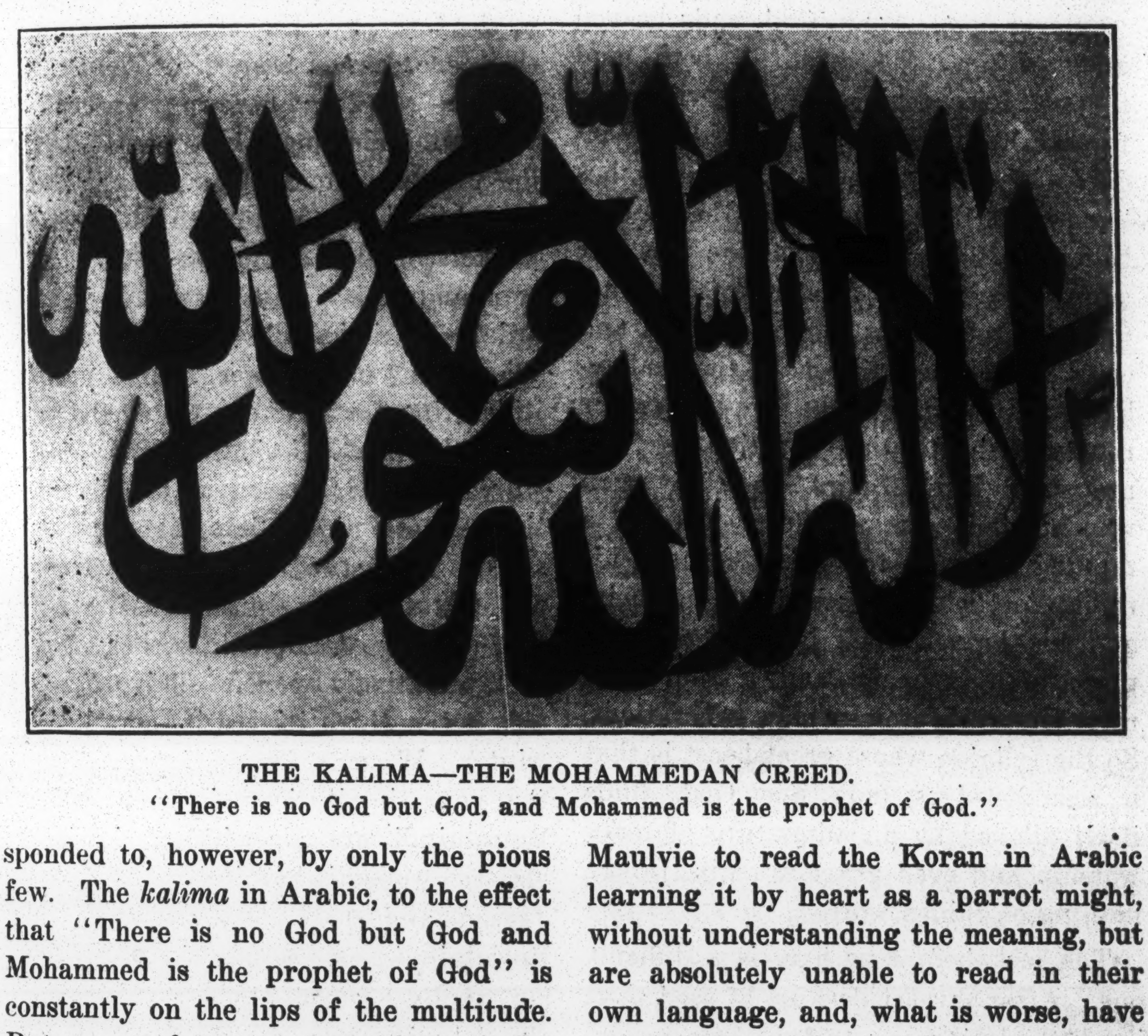
been peculiarly neglected though peculiarly needy. Here we find Mohammedanism in about as concentrated a form as anywhere in India, though as in other parts long contact with Hinduism has modified it and made it more tolerant than it is in purely Mohammedan countries.



THE KALIMA—THE MOHAMMEDAN CREED.
"There is no God but God, and Mohammed is the prophet of God."

Throughout this tract the call to prayers rings out five times a day from thousands of mosques and *masjids,* responded to, however, by only the pious few. The *kalima* in Arabic, to the effect that "There is no God but God and Mohammed is the prophet of God" is constantly on the lips of the multitude. But apart from a smattering of the tenets of his religion as set forth for instance in the widely used catechism called "Pakki Roti" (i. e. baked bread), the ordinary Muslim knows little of what or why he believes. In fact ignorance is perhaps the greatest obstacle we have to meet, not a false religion, but ignorance bolstering up and bolstered up by a false religion. About five per cent of the population is counted literate. To be sure there are a few schools, chiefly elementary, pretty well distributed among the villages, but still it remains that only a very small proportion of children attend school, and those who enter seldom persevere very far in their studies. Many boys—and girls, too—are taught by the village Maulvie to read the Koran in Arabic learning it by heart as a parrot might, without understanding the meaning, but are absolutely unable to read in their own language, and, what is worse, have no ambition to learn. So the ordinary Mohammedan, though he hardly knows why he believes, is still very certain that he believes. He acknowledges all the prophets to be sure, 124,000 of them in fact, but he thinks he must obey only the last of them just as he knows he must obey the present Deputy Commissioner of Viceroy, rather than any of their numerous predecessors whose terms of office have expired. He may tell you he knows his religion is true because his body being purified by a holy faith does not emit any smell as does that of a Christian or a Hindu! Olfactory proof of it! If unable to defend himself otherwise against the attacks of the Gospel message, he resorts to emphatic statement of loyalty to the prophet at whatever cost. Why, God made heaven and hell and He must fill both, and though He send him to hell he will never forsake his faith in Mohammed! Wonderful devotion! And yet religion has little real hold on the life of the average believer. The social sanction has far more to do with regulating his conduct than the commands of God, custom and caste, than creed. Perhaps the real religious enthusiasm of the people is rather represented in the devotion to the numerous Pirs, Fakirs, and holy men who abound. By an austere life of a reputed miracle the saint secures his reputation which descends to his heirs and his grave. The latter becomes a place of pilgrimage and a source of revenue to his family for generations. So the religion whose great boast is that it acknowledges only one God, finds itself alloyed by an admixture of man-worship and even grave-worship, to say nothing of things worse.

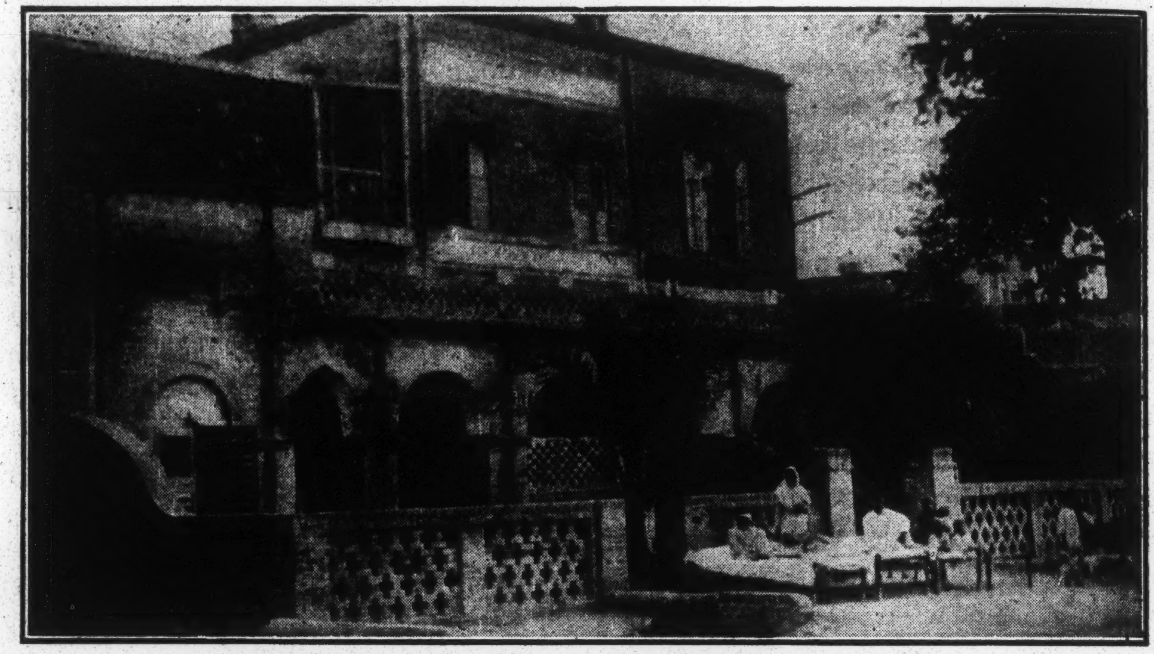
The task before us here is a difficult one. After several decades of seed sowing little fruit seems to have been borne. The people seem almost as hard hearted and opposed to the Gospel as they ever were. We should not minimize the results however. Converts have not been a few, though they have seldom remained in their native districts but have gone out to work elsewhere in our Mission or in other Missions. Then, too, results are not always visible.

It is, however, when we really stop to consider how little has actually been done in the way of seed sowing, as compared with what is needed, that we find food for thought. Add to this (carrying out the figure still further) that the soil is poor, hard, stony and thorny, and requires much ploughing and harrowing and cultivation. Laborers devoted to the task have been few, and much of their energy has been diverted to other mission work. For many years the maximum missionary effort expended on the problem (apart from local work in Rawalpindi and Jhelum cities and a few workers in out-stations) has been that of two camps, each with its complement of ordained missionary, two lady missionaries and two or three Indian helpers, itinerating for four months of the year. Recently the Mission adopted as a "present ideal of occupation" the establishment of nine mission stations (instead of only two) in the three districts of Jhelum, Rawalpindi and Attock. One of these, Campbellpur, has already been tentatively opened. This will probably mean three itinerating camps next winter. We may assume for the present that our institutions in Jhelum and Rawalpindi are already provided for, viz., the women's hospital and schools in Jhelum and the college and schools in Rawalpindi—an assumption, however, not wholly correct. Indian workers are also laboring in a few out-stations. In addition the Indian Churches' Home Mission Board supports an Indian missionary in the city of Mianwali. But this still leaves us with the opening of six more stations or their equivalent to provide for, on even the present "minimum ideal" of occupation.

In 1902 the Mission issued an appeal for 180 new missionaries as needed for the complete occupation of our field. This was based on the calculation that, not counting missionaries needed to care for schools, hospitals, and other like institutions, nor those at any time at home on furlough, there should be at least one ordained and one lady missionary for every 50,000 of the population. This does not seem an extravagant proposition, but at this rate the Trans-Jhelum field would call for an increase of sixty to seventy missionaries. It almost staggers us to contemplate it! On this same basis of calculation, however, the total number of missionaries needed for all the foreign mission field of the United Presbyterian Church would amount to not more than a tithe of the number of young men Uncle Sam is asking of our church to help fight the Kaiser. In setting out to win a war against human foes we do not hesitate to calmly calculate the total forces needed to insure success and to cheerfully sacrifice precious lives to the full extent of the estimate if need be. Shall we be any less wise or less devoted in engaging in the great war against the enemy of souls?

In facing a strongly entrenched foe wise generalship is required for the best disposition of all the forces at one's command. So our little army of missionaries would be used in various ways to attack the fortifications of ignorance and prejudice opposed to them. Points of contact would have to be created. Two of the most commonly employed points of contact are the educational and the medical. In any scheme for the evangelization of the Trans-Jhelum field these could be used to advantage. Primary schools in the rural sections feeding Middle or even High schools at convenient centers would help to dispel the darkness of ignorance, and open doors to the Gospel message. With all the indifference toward education, the calls which come to us to aid in establishing and carrying on schools are more than we are able to respond to. So also with the need for medical work. Government hospitals exist in the *tahsil* centers together with a few outlying dispensaries. But these chiefly minister to men. Hospitals for women are badly needed. Our Mission has also for some years been planning and hoping for a thoroughly equipped hospital of its own to be in charge of men surgeons. To the need for such a hospital in the Trans-Jhelum field which by its ministry of healing will open hard hearts to the message of love, is added the need for such a hospital to care for difficult cases arising in our Christian community or among our missionaries. It is thought that both these needs may be met by one hospital located somewhere north of the Jhelum river on a main railway line. An increase of missionaries would enable us to man such institutions as these. It would also enable us to set apart men for specialization in the languages and the religions of the people, (for other religions than the Mohammedan are also represented, especially the Hindu and Sikh) and in special methods of work.

Missionaries, however, are not the only requisites. We realize that Indian laborers are even more essential to the work. At present there are a total of about twenty-five evangelists and about an equal number of Christian teachers in the Trans-Jhelum field. Many more are needed. One of the saddest aspects of the case at present is that with money on hands to support more men we are nevertheless unable to secure them. "Pray ye the Lord of the harvest that he thrust forth laborers into his harvest." Let us wait in humble intercession before God, that He may work not only on the hearts of the people of the home church to offer themselves, their sons and daughters and their wealth for the work, not only on the hearts of the people of the Indian church to consecrate themselves to the task, but also on the hearts of the Mohammedan people of the Trans-Jhelum field, hard-hearted and bigoted, to enable them to believe on Christ the Son of God and be saved.



FRONT VIEW OF MEMORIAL HOSPITAL, SIALKOT.
Mohammedans and Hindus alike are welcome to the Hospital.

We have limited our discussion to a consideration of the needs of what is commonly recognized as our own field, north of the Jhelum river. We have said nothing of similar practically untouched sections elsewhere, e. g., large parts of Shahpur and Mianwali Districts. Nor have we spoken of other tracts bordering on our mission, such as Punch and other parts of Kashmir territory at the foot of or within the Himalaya mountains which are as yet practically virgin soil as regards missionary work. To what extent are we responsible for these? We have never formally recognized them as our own legitimate field, but it none others are able to enter them, and we are, does that not constitute a call to us? On the other hand if we fail to enter in and to take possession when God calls, He may reject our instrumentality and seek that of others. It is not in a spirit of sectarian rivalry or opposition to other denominations that we should face this question. On the other hand is it not a matter of shame to the United Presbyterian Church that after twenty years of waiting for us to occupy a portion of this Trans-Jhelum field God sought another Mission to take it up? It was in 1892 that our Mission took over the Rawalpindi district from the Presbyterians. In 1915 the Society for the Propagation of the Gospel formally asked for a portion to be given over to it and was alloted Kahuta Tahsil.

May God awaken us to realize our opportunity and our responsibility and to wait humbly upon Him for guidance and consecration, that whether by many or by few He may be able to accomplish His purpose through us for the salvation of not only the Trans-Jhelum field, but of all the fields He has committed to our trust.

NOTE:—The accompanying map on frontispiece represents our mission field in India, with the Trans-Jhelum section indicated by shading. Suggested centers where new stations could be opened are Gujar Khan, Mandra, Hassan Abdal, Hazro, Fateh Jhang, Pindi Gheb, Tala Gunj, Chakwal, Pind Dardan Khan, Kushab, Murree, etc. Most of these places are definitely under consideration by our missionaries as possible stations, and when the requisite number of the "407" are sent out we can hope to see at least six of them occupied in accordance with our "minimum ideal."

ISLAM IN THE PRESENT WAR.

By the Rev. E. E. Fife, M. A., D. D.

A soldier (since dead) recently said, "As I think of the loyalty of subject races, my mind refuses to absorb any but the great central facts, i. e., we have here the fruition of the work of Christian missionaries, and of the prayers of missionary-hearted men."

—Sabbath School Times.

THERE IS no purpose in this paper to attempt a survey of the entire world of Islam in its relation to the present war. The greatest Mohammedan Kingdom is definitely ranged on the side of Germany, and is no less definitely in her grasp, while the greatest number of Mohammedan peoples are under Allied Rulers and are fighting on their side. It is the purpose to speak only of the Islam that is in India in its relation to the war; and even in regard to this there is no claim to speak with inside information. but only to tell something of the situation as it appears to a missionary who, since the beginning of the war, has been in touch with Mohammedan students and friends, and has had access to the newspapers of various shades of opinion and to the reports of congresses and conventions.

Even when so limited, the subject is not a small one, for the thoughts and feelings and activities of seventy millions of people in this portion of the British Empire at a time when it is engaged in such a titanic struggle are not to be thought of lightly.

It cannot be doubted that Germany had hoped that these millions, together with the other millions of India, would be a source of weakness to Britain if not of absolute disaster. No more can it be denied that Germany could give plausible reasons for this hope that was in her.

One great reason was to be found in the character of the Indian Mohammedans who are vigorous and forceful and are the representatives of the races who for eight hundred years so often over-ran, devastated and again built up mighty empires in India. They are the heirs of a past to which belong some of the most brilliant periods of Indian history; and, while these periods have ended in disaster, it is not surprising that the nature and causes of these downfalls should either be largely overlooked by them, or explained away, and that they should fix their thoughts upon the actual splendors of the past, and, by a process of idealization, should wipe out the memory of the terrible things that also had a place in those periods. This natural tendency is made inevitable by the presence of monuments so noble that visitors come from Europe and America to see them. For it is to be remembered that the forts and palaces and tombs such as are to be seen at Agra, Delhi and Lucknow, including the peerless Taj Mahal, are all so many monuments of the glory of Moslem dominion in India.

We have sympathized with the exiled Jew who wept by the rivers of Babylon when they remembered Zion, even when they confessed it was the sins of their fathers, and their sins, that had brought about its desolation; and we can feel no surprise that like feelings should be more or less existent among the peoples of Islam in India today. And the Germans felt that in all this they had a great asset.

A second reason for their hope of trouble in India is to be found in the fact that in the lands bordering India on the west and northwest are other Mohammedan peoples who are warlike, ever restless and ever looking with covetous eyes on the plains of India from which Mahmud of Ghazni, Tamerlans, Nadir Shah, Ahmed Shah Abdali and other Mohammedan conquerors had borne away booty of fabulous value; and from which, for a century, they have been held back by the hand of the British Government. If the power of that hand could be broken, that land would be theirs to despoil again. The Germany that tried to induce Mexico and Japan to invade the United States was there to tell them that they could do it.

Moreover Pan-Islam is a force to be reckoned with. There may be savage wars between Mohammedan nations, and civil wars within them as fierce as those between the sons of Shah Jahan, nevertheless there is in a sense solidarity in the peoples of Islam. If they could be made to feel that an Infidel foe was seeking to injure their Faith there was hope that through all the Mohammedan peoples from Eastern India to European Turkey there could be made to pass a thrill of passionate, fanatic devotion to Islam and a no less passionate and fanatic hatred of those who were denounced as its enemies.

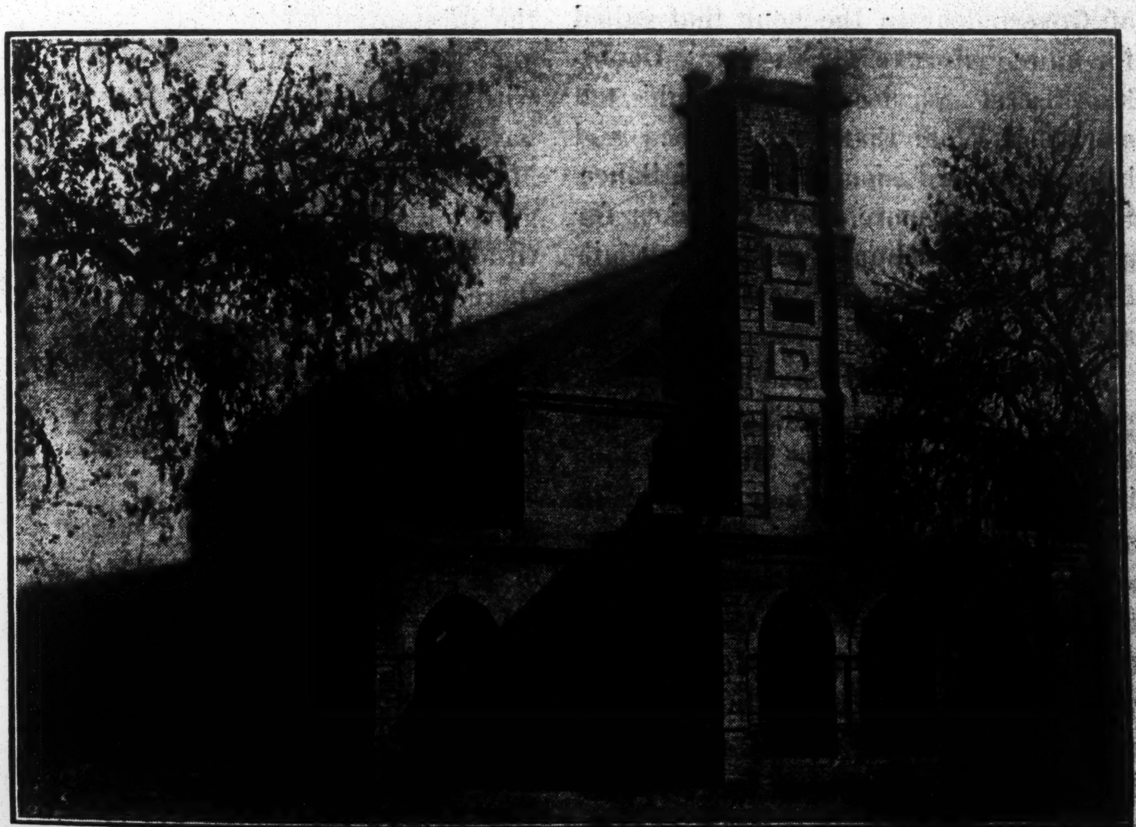
Two things have worked together in recent years to stimulate this sense of religious unity. One is the fact that in 1907 when a seditious propaganda was active in some parts of India, the outspoken loyalty of the Mohammedans was welcomed by Government, with the result that an increased consciousness of the influence of their community was developed. The other fact is that the war waged by Italy against Turkey for the possession of Tripoli was bitterly resented as having a religious as well as a political significance. Appeals were made by Indian Mohammedans to Government to interfere, and sympathy was shown, and created as well, by the raising of large sums for the Turks—especially for the Red Crescent Society. Thus was increased not only the community consciousness in India, but also the sense of sympathy and kinship with Turkey.

Surely there was much in the situation in India to arouse hopes in both Germany and Turkey; and especially when there was present another element in the tradition of the Jehad, or Holy War, that, being proclaimed at Constantinople by the official representative of the entire Mohammedan world, would win Mohammedan subjects from their temporal sovereigns everywhere, and rally them around the green banner of the Prophet just as effectively as the summons of the Pope drew away the subjects of King John of England and left him at the mercy of his enemies. That was the tradition, the ideal, and surely there was hope that it might be made a reality! Photographs published in America of the Proclamation in Constantinople of that Holy War was evidence of the faith they had in its possibilities, and if it had answered expectations there would have been in India a time of trouble that would have been felt in every part of Britain's far-flung battle line.

I believe this to be a fair representation of the general Mohammedan situation in India as it must have appeared to the Germans; and the most optimistic could not deny that in it there were unpleasant possibilities. Especially if any great disaster should befall the British arms.

But if there were these elements in the situation there were also other such elements that, when the first mighty cry was heard to send reinforcements to the hard pressed armies on the western front, Lord Hardinge was willing to well-nigh strip India of the magnificently trained troops that were here, and to receive in their place the Territorials who were still in training. At the same time there was the question, "What would the Mohammedans do if some disastrous turn in the fortunes of war should lead them to believe that the *iqbal,* the prestige, of the British was on the wane? Would they hasten to throw British India into the wild hurly burly of a contest for the mastery of British India that must ensue if it were to appear that it would remain British no longer, or would loyalty prevail?"

At one time to this question widely different answers were given by men whose opinions commanded respect. Now, after four years of war, after the reverses at the Dardanelles, and after the surrender of a British army at Kut (small though it was it made an impres-



FIRST CHURCH BUILT IN SIALKOT, INDIA. DEDICATED, JAN. 17, 1918.

sion on the minds of the people of India) it can be said that on the whole the people of Islam have not been a source of weakness but of strength to His Majesty's Government and to the cause of the Allies.

No one who has at all followed the course of the conspiracy trials of Hindoos and Germans in California could doubt that there must have been Mohammedans who were frankly disloyal. It is said that some students fled from their colleges across the Afghan border with the purpose of engaging in disloyal activities. It is said that others, under the pretext of devotion to their religion, entered into relations with the Turks that the most tolerant of governments could not tolerate. It would appear that others, while protesting their loyalty to the King-Emperor, took part in an agitation for objects that they felt might be forced from the reluctant hand of Government in the hour that called for united effort to win the war. Doubtless Secret Service officers could tell stories of plots that were formed and brought to confusion by their vigilance. So much, and more, could be taken for granted in a community of seventy millions of people, and should cause no surprise.

But, whatever may have been done or planned for, the outstanding fact is that the great masses of the Mohammedans in India manifested their loyalty in splendid fashion. Even in cases where a certain impression had been made by the entry of Turkey into the war and the proclamation of the Jehad—even when there had been a certain sentimental response to that appeal—there must have been surprise after all that response had been so slight to what was held to be so great an appeal; and doubtless, there was a very genuine satisfaction that the startling apparition of disloyalty to their sovereign, in the name of loyalty to their religion, had actually faded away into thin air, and that with a quiet conscience they could continue to be loyal subjects of their King-Emperor. The Nizam of Hyderabad, the greatest Mohammedan Prince in India, by word and action led in such loyalty, and the multitudes gave their money in gifts and loans and sent into the British Indian army thousands of the best fighting men to be found in it. Whatever unwritten history there may be so much stands written.

Though my own personal experience has been of necessity very limited, I feel that it is not without its significance. In the intimacies of the teacher with his pupils, with their parents and with other friends, there has been real opportunity to learn the sentiments of those who are the representatives of great numbers of the substantial middle class Mohammedans; and during all these years of war, with possibly one or two exceptions, I have never seen anything among my Mohammedan friends that even suggested disloyalty. And as to their attitude to the European and American, there has seemed to be a new feeling of friendship and of comradeship, as if they were saying without words, "We see what you are doing and admire it. We know you see what we are doing and appreciate it. Never before have you so allowed us to share your danger, and never before have we felt so drawn towards you."

There is such an attitude because the Government of India has deserved it. If it had not, the attitude would have been of another kind.

In saying this I am not unmindful that the Government has been criticized keenly—sometimes even to the point of denunciation — by some for unsympathetic harshness; by others for sentimental weakness. But as the outcome has been that the Mohammedan peoples of India have been a source, not of weakness, but of strength to the Empire, it matters less that good men differ as to the wisdom of the particular measures actually employed.

NOTE:—Dr. Fife went to India first under our own Board, and was the first one in our mission to open college classes in connection with the High School in Rawalpindi. He had to return to America on account of poor health, but later went out again under the Presbyterian Board. He is now President of the Woodstock High School and College for Girls, where so many of our mission children have received their education.

MOHAMMEDAN EDUCATION IN INDIA.

By Prof. R. R. Stewart, M. A., Ph.D., of Gordon College.

IT WAS not until the year 1854 that the Government in India definitely accepted the systematic promotion of general education as one of the duties of the state, and emphatically declared that the type of education that they desired to see extended in India was that which had for its object the diffusion of the arts, science, philosophy, and literature of Europe, in short of European knowledge.

The acceptance of this duty was an important departure in policy. The advent of British rule in India found in that country systems of education of great antiquity existing among both Hindus and Mohammedans, in each case closely bound up with their religious institutions. Schools were attached to mosques and shrines and supported by state grants in cash or land, or by private liberality. The course of study in the better Mohammedan places of learning included grammar, rhetoric, logic, literature, jurisprudence, and science. Both Hindu and Moslem systems assigned a disproportionate importance to the training of the memory, and sought to develop the critical faculties of the mind, mainly by exercising their pupils in metaphysical refinements and in fine spun commentaries on the meanings of the texts which they had learned by heart.

The first instinct of the British rulers was to leave the traditional modes of instruction undisturbed and to continue the support that they had been accustomed to receive from Indian rulers. The Calcutta *madrassah* for Mohammedans was founded by Warren Hastings in 1782, and the Benares college for Hindus in 1791. Grants were made to such institutions and stipends were paid to students. But the presence of the British in India brought about profound changes in the social and administrative conditions of the country; and these in their turn reacted on the educational policy of the Government. The impulse towards reform came from two sources, the need for public servants with a knowledge of the English language, and the influence in favor of both English and Vernacular education which was exercised by the missionaries in the early years of the nineteenth century. The well-known minute of Lord Macaulay in 1835 marks the point at which official recognition was given to the necessity for public support of Western education though little more than foundations were laid until the Crown took over administration from the East India Company after the mutiny of 1857. The Universities of Calcutta, Madras and Bombay were incorporated in 1857, and those of the Punjab and Allahabad in

1882 and 1887 respectively. Since that time the growth has been steady, and now we find in the report of the Educational Department that there are some 40,000 students in Arts Colleges alone.

SIR SYED AHMAD KHAN.

The father of Mohammedan education in India, and the founder of the Aligarh College and the Mohammedan Educational Conference, the two most progressive institutions in India, was born in one of the best families in the dying Moghul Empire in the year 1817. At the age of twenty, against the advice of his relatives, he entered British service and was soon made judge. At the time of the mutiny he remained loyal and was able to render valuable help to the Government.

At that time modern education was absolutely unknown to the Moslems, although the Hindus had been making some progress. Sir Syed felt keenly the backward condition of the Moslem population, and judged that the cure was education. In 1864 he started a Translation Society with the object of bringing some of the best things in Western science and literature into such form that the educated Indian gentleman could profit by them. When the Society was formally started Colonel Grahame was able to say, "For the first time in the annals of Hindustan has a Mohammedan gentleman, alone and unaided, thought over and commenced a society in order to bring the knowledge and literature of the nations of the Western world within the reach of the immense masses of the people of the Eastern. At present all the works on the arts and sciences are sealed to the people of Asia as a body, and when we recollect that it will be through the modern arts and sciences that this country is to advance with the age, I am sure that those interested in India's well-being will give their hearty aid to this society."

Sir Syed Ahmed Khan considered that his country stood less in need of political, than of social reform, and that laws and institutions were of small importance compared with trained men. He was deeply touched by the ruin of the noble Mussalman families at the time of the Mutiny. He saw the remnants of this mighty race too proud and too prejudiced to adopt English education, and every day being left further behind in the race of life with the Hindu. A sullen despondency was spreading over the whole community and everywhere the decay of the Mohammedans in wealth and learning was marked.

As a method of doing his utmost to help his people he decided to start a college in India. In order to fit himself to do this he decided to take his two sons and go to England, although he was over 50 years of age and knew scarcely any English. Going to England is a big thing even today, but then it was something revolutionary. He arrived in England in 1869 and was delighted with the kind reception which was given him, and amazed at the high civilization of the people. He had never dreamed of such material prosperity and cleanliness, and such a high degree of education even among the middle classes and common people. (It is hard for us to realize that although we often think of the people of India as being uncivilized, yet they feel that their civilization has been the highest in the world, and they think that even today they are high up in the scale of nations).

After returning from abroad Syed Ahmed canvassed all parts of the country for funds to establish an institution independent of Government, where Moslem families could have their sons educated in the principles of their religion as well as in Western learning. The Government and various missions had provided schools and colleges where Mohammedans could attend, but the community would not avail themselves of these advantages.

Although 50 years have passed most of the reasons for this backwardness and unwillingness to attend Government schools apply today in parts, if not in all of India. A questionaire sent out by Sir Syed revealed the following reasons:

1. Absence of religious education. (Mohammedan).

2. The effect of English education in producing disbelief in Mohammedanism.

3. Prejudices; for example, many even today believe that it is unlawful according to the laws of Islam to learn to read or speak English. Another is that the Mohammedans regard the sciences contained in foreign languages as of little value in comparison with those in their own, and the professors of these sciences as men of little learning and ability.

4. The faults of the Government system of education, which are, firstly, that Oriental languages are not properly taught, and books containing matter hostile to Islam have been introduced in the Government institutions; secondly, that the method of examination does not give a thorough knowledge of the subject but encourages cramming; and lastly, that the sciences are taught through the medium of English which enhances the difficulty of the subject for beginners.

5. The habits and manners of the Mohammedan population. These are thus stated. (a). That the richer classes educate their children at home, and think it below their position to send them away from home to Government institutions where children of all classes are allowed to associate with each other. (b). That, moreover, having ample means of livelihood, owing to foolish fondness for their children they consider education unnecessary for them. (c). That the higher classes of Mussalmans are dissipated, and even the middle classes are naturally indolent, indifferent to education, and improvident. (d). That the Mussalmans not being on terms of friendly intercourse with Englishmen, there is no influence that can make English education popular among them. (In the last 50 years much progress has been made along this line). (e). That the Moslems having a hereditery liking for the military profession, have no desire to acquire learning.

This was what Syed Ahmed had to face, and yet he went ahead despite active opposition especially among the religious leaders of his own people. Many believed that Syed Ahmad was anti-Christ, and debates were held as to whether he was the real one or only one of the lesser ones. One said, "That man is an atheist; he has done more harm to our religion than any one else." He received anonymous letters threatening his life but he was not deterred from his idea of starting an institution for the English education of his co-religionists. Finally he was able to start his college in 1875 although only a few enlightened friends were enthusiastic for the new undertaking.

The college began with only a handful of boys, but in their 1917 report they have 656 boarders and 147 day students in the college, and 288 boarders and 133 day pupils in the school attached, making a grand total of 1224.

This college is such an important landmark in the history of the effort of the more enlightened Mohammedans to modernize themselves and keep abreast of the times that it is worth while to mention a few facts about it. It has an Englishman for a principal, and eight or nine other Englishmen on the staff, and a number of the 39 Indian professors have had English training. As far as I know none of the foreign teachers are converts to Islam, but are hired in England, or lent by the Indian Educational Department.

According to the 1917 edition of the prospectus of the college the following are the aims of the institution:

1. To establish a college in which Mohammedans may acquire an English education without prejudice to their religion.

2. To organize a boarding house to which a parent may send his son in the confidence that the boy's conduct will be carefully supervised, and in which he will be kept free from the temptations which beset a youth in big towns.

3. To give as complete an education as possible while developing the intellect, to provide physical training, foster good manners and improve the moral character.

It is interesting to note that there are no restrictions against students of other faiths studying in this, or in the two other distinctly Moslem colleges which have since been started, and that a number of others attend. Although the rules are very strict about Moslem boys attending to all their religious duties yet Hindu boys are not compelled to attend any meetings unless they so desire.

I wonder how many Christian colleges in the West would be popular if the following rules, in force in the Aligarh Anglo-Mohammedan College, were to be introduced: "The first period of each day's work is devoted to the lectures in theology, and attendance at these lectures is enforced by regulations as strict as those regulating the ordinary class work of the college. All Mohammedan boarders shall pray five times a day, and, except in the case of any having a reasonable excuse, fast in the month of *Ramzan,* and such boarders for whom the same is appointed shall read the Koran at fixed hours. On Friday the college is closed at eleven a. m. to allow the students to attend *Juma* prayer, after which a sermon is delivered by the resident *Maulvi.*

In addition to the Aligarh College which is located in the Central Provinces, there are two other distinctly Moslem colleges with only Mohammedans on the Board of Trustees. There is nothing specially noteworthy about the Lahore College, but the Islamia College Peshawar, right on the Afghan frontier, is worth more than passing interest. It was opened in 1913 and has been growing very rapidly. It is a sign that the people of the North West Frontier, who are the fiercest and the most bigoted in India, are to have a leavening influence at work among them. Not only is the life of no Christian safe but there are continual feuds among them, and not even a Moslem's life is safe.

This college has been located in its own extensive grounds, some three miles outside the city, on the famous road to the Khyber Pass. Its beautiful buildings are the first of any consequence which the traveller from Central Asia and Afghanistan sees on his arrival in India. The neighborhood is so danger-

*DR. MARIA WHITE

*DR. PHANDORA SIMPSON

*ROMA BEATTY

REV. WILLIAM ROSS

MRS. WILLIAM ROSS

REV. WILLIAM SUTHERLAND

REV. KENNETH McKENZIE

MRS. WM. SUTHERLAND

MISSIONARY PARTY TO INDIA SAILING FROM SEATTLE, DECEMBER 5th, 1918.

*Returning from furlough. All others are new missionaries going for their first term to India.

NOTE:—Rev. E. L. Porter, D. D., of Gordon College, Rawalpindi, returns with this party. He is shown with his family on page three of this issue.

MARY LOIS BOYD

HELEN D. ANDERSON

KATE SPENCER

***LOIS BUCHANAN**

MARGARET ANDERSON

***MARY J. CAMPBELL**

EUNICE E. PARR

ELEANOR HOLLIDAY

ELIZABETH MAY CALDWELL

MISSIONARY PARTY TO INDIA SAILING FROM SEATTLE, DECEMBER 5th, 1918.
***Returning from furlough. All others are new missionaries going for their first term to India.**

ous that a force of 80 night watchmen is employed, and a police post is kept beside the college.

Special inducements are held out in the way of scholarships to induce the head men of the lawless tribes to send their children, and already a large number of the best Afghan families have sent their boys to learn things that none of their ancestors ever dreamed of. Although as Christians we may regret seeing these distinctly non-Christian institutions springing up, yet I cannot help feeling that one like that in Feshawar fills a place that no mission school can yet do, for none of those boys could in all probability be persuaded to attend a Christian school no matter if there were none of their own available. My experience of Moslems educated in English, and those that are illiterate, leads me to think that every such institution is a very potent agent in breaking down superstition and bigotry, and preparing the way for the preaching of the gospel. It is hard for Mohammedanism to survive in the light of Western science and history, and from the Christian standpoint such colleges are not unmixed evils.

Statistics are not interesting reading so I will not burden you with them. The large number that I have myself gone over that just as in the matter of female education the Moslem community is still almost as far behind the Hindu as it was thirty or forty years ago. The progress has been tremendous when we look back 50 years without taking into consideration the fact that other peoples have been progressing just as fast, if not faster, so that the Moslems comparatively have not improved their position, and every Government report on education has a special section on the ways and means that might be tried in order to encourage Mohammedan education. When the numbers in primary schools are considered the Mohammedan is not very badly off, relatively, but the higher up we go in the educational scale the fewer Moslems do we find.

In our college in Rawalpindi, which is in a Moslem district, about fifteen per cent of the students year after year are Moslems. The Sikhs and Hindus are in the great majority. The percentage of the total male population in the Punjab, by communities is as follows: Hindus, 4.4; Sikhs, 4.3; Moslems, 2.4; as compared with 3.6, 3, and 1.8 in 1912. The total male population of the Punjab is just under eleven millions, and of these six millions are Moslems. While 43 per cent of the children in the primary schools are Mohammedan, the percentage in colleges falls to 22. Out of 737 men taking degrees in 1917 only 120 were Mohammedans, and out of 3526 who passed matriculation, only 845 were of this faith.

In the Punjab especially a Mohammedan boy labors under many disadvantages. His parents are poorer than the Hindus, and as they are largely agriculturalists they live in small villages and away from schools. Before entering the regular schools the Mohammedan boy is usually compelled to spend a couple of years under a *Maulvi* in a little mosque school, learning the Koran by heart, and so he is older than the other boys when he enters school. His parents are unwilling to let him go away to school, and the result is that the boys drop out as soon as they have passed the primary. If the primary schools amounted to much things would not be so bad, but the teachers are so poorly paid and have so little training that it has been said that it takes the average youngster two years to pass from the first grade into the second. This is partly because the teacher spends most of his time on the older boys.

In addition to the three colleges already mentioned, there are a large number of high schools under Mohammedan management, and nearly every large city has one such school, at least in this part of India. The encouragement for opening and supporting these, and still larger numbers of middle and primary schools, comes largely from the stimulus of the Mohammedan Educational Conference, an All-India organization which meets every year to discuss the special needs of the community and the best ways of meeting them. This grew out of the Aligarh movement and was also started by Sir Syed Ahmed Khan in the year 1886. It goes from city to city, the way many of our large conferences do, and the object is to arouse the leaders of the community to the need of co-operation and self-sacrifice, if the Moslems are to advance. One of the objects for which it is working at the present time is the starting of a Mohammedan University, using the Aligarh plan as a nucleus. This plan cannot be carried into execution until after the war, but there is the probability that it will be carried into effect when better times come.

It must not be thought that all Mohammedans are unwilling to send their sons to mission or Government institutions, for they are coming in increasing numbers every year, but the bulk of the population has still much of the old prejudice, and, as I mentioned before, I feel that even the acquaintance of English that they make in their own institutions is of value. After studying the works of Tennyson, Stevenson, Scott, Ruskin, Shakespeare and the other great men of English letters they unconsciously come to see that there is some good at least in the men of the West.

After studying Physics, Chemistry, and Biology they are led to see that all knowledge is not to be found in their own vernacular literature, and they are more ready to listen to what is said by foreigners on other subjects.

As our mission expands more and more into the Trans-Jhelum field and opens up new stations, we will have to face more and more the illiteracy, bigotry and prejudice of the Mohammedan people. We need the brains and prayers of the people at home to help us solve these problems, win the confidence of the people and win them for the sake of Christ and His kingdom.

PRESENT STATUS OF MOHAMMEDAN EDUCATION IN INDIA AS REGARDS WOMEN.

By Mrs. R. R. Stewart.

IF YOUR name was Nur Jan (Light of Life) and you were a little Mohammedan girl kept in seclusion from early childhood, married at eleven and a mother at fourteen, how much education do you think that you would be able to acquire?

Before attempting to give any facts regarding the education of Mohammedan girls in India it is customary to give a recital of its peculiar difficulties which chiefly arise from the customs of the people themselves. The strict seclusion of the girls in India forms an obstacle to their public school instruction that it does not seem advisable to try to overcome. The strong incentive of material gain which does so much to further the education of boys in India does not operate in the case of girls. Indian parents and would-be husbands show great indifference to the education of the girls and even strong prejudice against it.

This has been more true among the Mohammedan girls than any other class. From early childhood they have been kept in seclusion and only allowed to step outside the house when covered by the ample folds of the heavy white cloth called the *burqa* which shields them from head to foot, and at a little distance makes one think that a small tent has grown feet and walked off. One often gets glimpses of these "walking tents" in passing along the city streets but they have such a shrinking modest air about them that one can never get to recognize even one's good friends. They are never seen in a public gathering nor chattering together as they walk along the street. They move along silent and reserved and if one follows to attempt to learn more, on suddenly turning a corner he finds he is alone or he comes up face to face with a heavy door just in time to hear the heavy bolt slide into place on the inside.

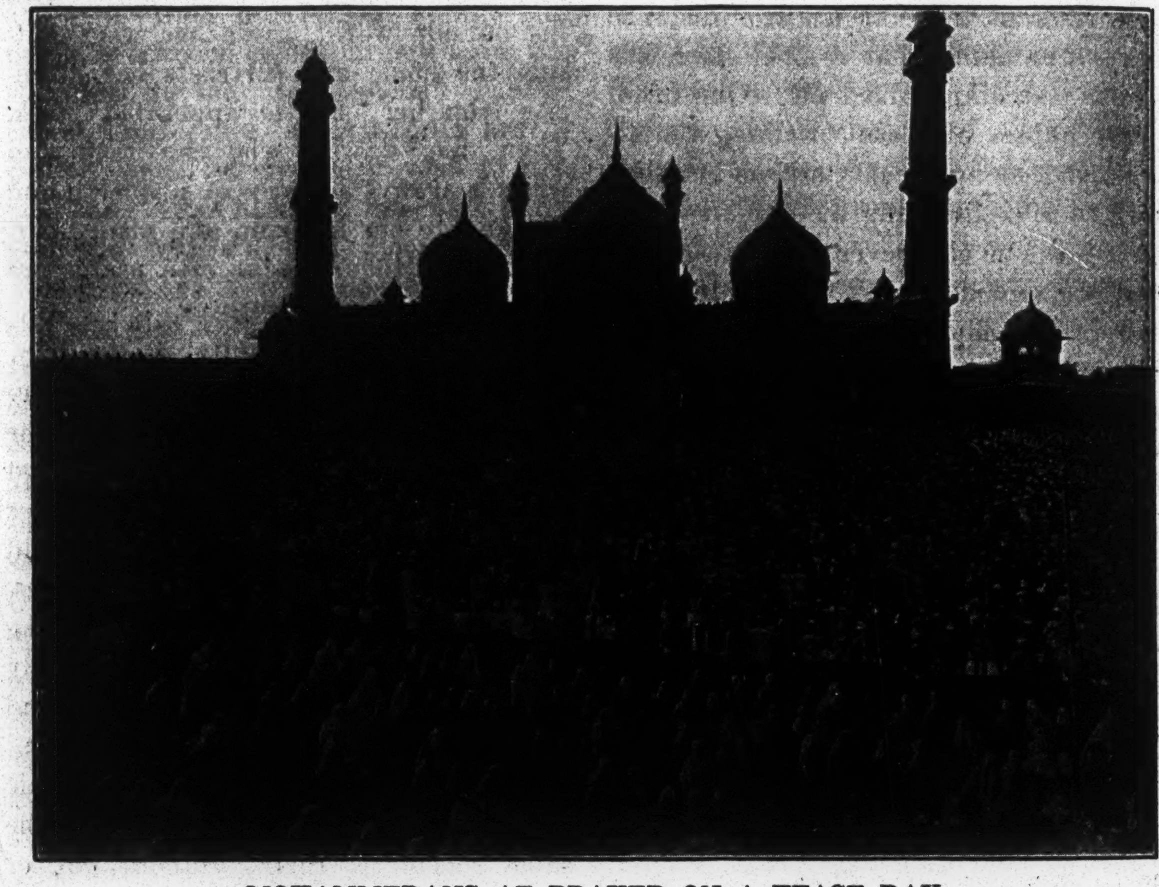
Child marriage, too, is a great obstacle to general education that must be removed before the girls can be free to enjoy school privileges. Little girls of twelve and fourteen are married to men old enough to be their fathers and they often are grandmothers before they are thirty. Or if not married at that age they have a baby brother or sister that they must carry around and tend and feed. It is such a common sight to see girls of eight and ten walking along the street or playing simple out-door games, each with a baby brother on her hip. They never have any girlhood but go from babyhood into womanhood all at once.

All over the land except in a few progressive families there has been a marked indifference to the education of the female. Parents feel that educated girls are too independent, and fear lest they grow careless of established customs and domestic duties. The old saying that a woman's place is in the home is fully believed in India. Home duties, properly performed, ought to fully occupy her time from morning to night. Education brings her into touch with the outside world, gives her work outside the home and distracts her attention from her "heaven appointed" task. Then, too, a wife who can read and write is always a source of suspicion and jealousy to her husband and many, perhaps most Mohammedan men prefer not to multiply family troubles.

Another great difficulty in the way, is the lack of female teachers. In many localities girls attend school up to the age of fourteen and after that they must remain in seclusion and prepare for their marriage. The parents that would allow their daughters to enter a profession are few and far between. Owing to this scarcity women teachers usually command higher wages than men and even then they cannot be obtained, and many villages hire superannuated male teachers to teach the smaller girls in the same school as their brothers but of course this is much cried against.

Though it cannot be said that female education is progressing satisfactorily, still there is real advance—more among the Christians, Sikhs and Hindus than among the Mohammedans. Public opinion has been slowly changing and instead of a positive dislike to the education of women, different Indian societies are making efforts to bring education within the reach of the masses, and many professional men are coming to wish their sons to marry girls that know enough to be real companions and helpmates. In the large cities there is a growing demand for girls' schools and colleges, and in such places the problem is not to get the girls but the teachers. In a few places it is becoming fashionable for the girls of the upper classes to strive for a degree and in a few instances the daughters of professional men are taking to professions such as teaching and medicine. They have found by practical experience, contrary to all old wives' tales and current beliefs, that educated women are not always childless, neither do their husbands always die young.

Turning to facts we see in the last ten years that the number of girls' schools has increased by several thousand. The last educational report (1912) gave the number as something over 16,000, and the number of girls in school has also greatly increased. Of the 4,500,000 Mohammedan girls of school going age only 213,000 are in schools, public and private. Or roughly about 5 out of a hundred, which means 95 girls out of every hundred growing up in absolute ignorance. Of the 213,000 Mohammedan girls in school according to the last Government report, but three are in college and less than 200 in high school, while there are 90 Christian girls in college and more than 5000 in high school. And this notwithstanding the fact that the Christians are from the lowest and poorest classes of Indian society, where education has never been known. Two-thirds of all Mohammedan girls in school are in the Primary department and most of them stop there after barely



MOHAMMEDANS AT PRAYER ON A FEAST DAY.
The outer circle shows the women who are never allowed in this inner court.

learning to read and write; and the older missionaries tell us that these soon forget even that in the environment of a home where there are neither books nor papers, and family cares soon kill all desire to read and learn and they become as illiterate as their families and neighbors who have never opened a book.

In many and many a Mohammedan village there is not and never was a girls' school and not a woman can read a word, but in the larger towns and cities, where the people have imbibed more of the western ideas of woman, colleges and high schools have sprung up and though the large mass of Indian women are untouched, yet even this has a leavening influence throughout the country.

In all British India there are thirteen so-called colleges especially established for girls. In some provinces the women study in men's colleges, as maintaining special colleges for such small numbers is uneconomic; but the Mohammedan girls are more loathe to take advantage of the men's colleges than the Christian, Hindu and Parsee girls. Calcutta and Madras Universities admit women, but do not require their attendance at lectures with the men. The Allahbad and Panjab Universities admit them as special candidates to the examinations without compulsory attendance at college. Bombay, which has no special college for women insists on the attendance of her women students at college with the men. Bombay is a seaport and has European and Anglo-Indian students, and can insist on co-education, when further inland it would be looked upon with abhorence. Madras has a college for women, the Sarah Tucker, having one Mohammedan student in attendance. The Isabella Thoburn college at Lucknow is for women and has a staff including several American teachers and American-trained Indian teachers with courses in Arts and Science and also extension courses in Urdu for zenana ladies. At Lahore the Queen Mary College is merely a school for girls and not a college of the usual type. The Kinnaird college in Lahore is new and has but few Mohammedan students as yet. North of Lahore there is not a single college or high school for girls other than our own Avalon High School. This is because the population is so predominantly Mohammedan, and consequently the people are more conservative than further south.

In high schools the number of Mohammedans is low compared to the other classes. There are over 12,000 Christians and over 6,000 Hindus, over 1,000 Buddhists and about the same number of Parsees, while there are but 467 Mohammedan girls out of the four and a half millions of school going age, in high school.

Middle schools are somewhat better attended and in our own Mission we have two in which there are Mohammedans in attendance, one in Gujranwala and one in Rawalpindi. The Primary schools, however, are the most popular. Someone has said that the chief purpose of girls schools is to impart Primary education, and from the Government educational statistics it would seem to be so, as two-thirds of them never get beyond upper Primary.

The courses for girls have been much under discussion the last few years. What is good for the boy is not necessarily suitable for the girl. In purely literary subjects she does not need to go as far as the boy, but she needs more of the practical subjects. Girls in Primary schools usually study the same books as boys with the addition of some special subjects such as needle work, hygiene, calisthenics and household management, also Persian in the Mohammedan schools. The three R's are usually taught and some Geography, and in some schools a little elementary science. Since the greater part of the girls never go further it seems necessary to put into the courses as much as possible of what they are going to use in the establishment of a home and family. There are more Christian girls in teacher training schools than any other class, more in Medical schools than any other class, more in technical and industrial schools also; while the Moslems stand at the foot in nearly every list.

There is no compulsory education in British India and only one out of a hundred women and girls is able to read and write. If Mohammedans alone were considered the percentage would surely be far lower, but statistics cannot be obtained. Various missions and especially our own have been endeavoring to meet these obstacles by a system of home classes, in which they may be taught without the breach of privacy involved in the attendance at school. It is our aim to have at least one missionary lady in each station especially for this work besides what the district ladies are able to do when not out touring in the villages. They go from house to house with the Bible women, teaching the women to read the Bible and sing the Psalms and Hymns. It is hard to tabulate the results from this method of work as the missionary lady can never know how many others her own pupils teach nor how far her influence extends.

In discussing the education of Mohammedan women in India, one finds one's self discussing the lack of it. It is a great problem with peculiar difficulties confronting one at every turn. How is a woman isolated, almost from birth to death, to learn anything? And how can she keep a home and raise a family without some knowledge of figures, home economics and the care of children? The death rate among the little children is most pitiful, but that is another story. Can you imagine the American woman a prisoner within four walls for the best part of her life, forbidden to make other acquaintances other than those of her own household and never speaking to a man other than her near relatives, and to them only in the meekest and most submissive of tones? What would she do if she could not read or write or have any social life?

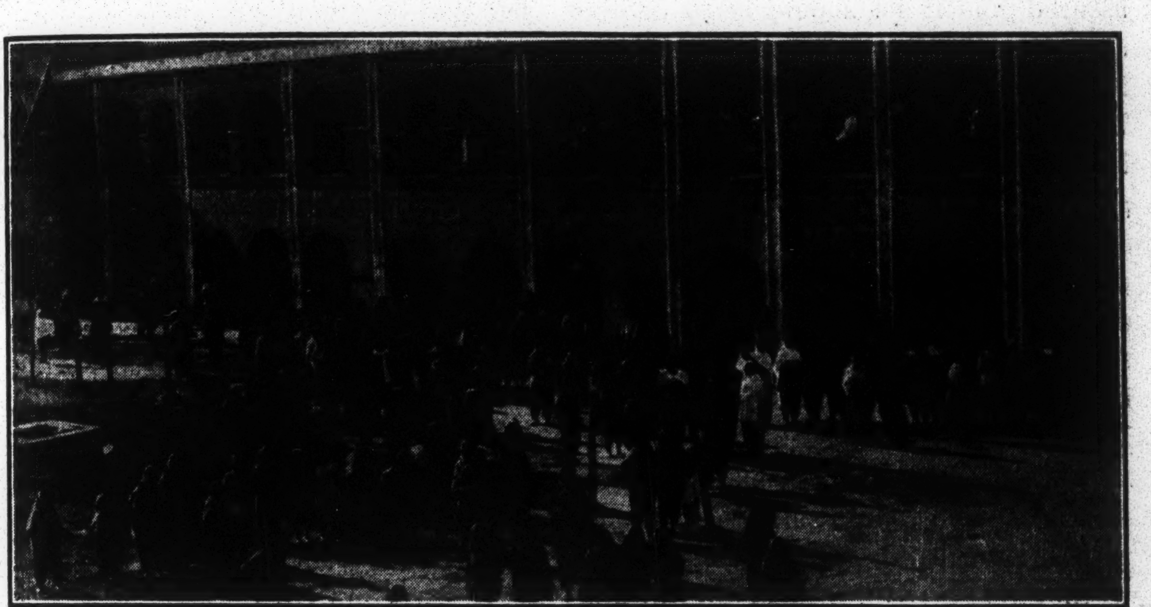
Poor Nur jan! She may be beautiful, she may be wealthy, she may belong to a titled family but she is only a prisoner in her own house and a slave to petty jealousies and a life of trivialities. What shall we do about her?

MOHAMMEDAN WOMANHOOD IN INDIA.

By Miss E. Josephine Martin, of Pathankot.

I VISITED our school for Mohammedan girls in the town one day, coming in while the pupils were at their sewing. One little girl was crocheting what looked to me like a table cover. On inquiry I found out that it was a prayer mat. No matter how dirty the Mohammedan home may be, the prayer mat is kept clean. Five times a day it is spread down and becomes the sanctuary where prayers are offered. It is the only worshipping place that the Mohammedan woman knows, for she is not allowed to visit the *Masjid;* but she is more careful to observe the appointed times for prayer than her husband, who is free to go to the *Masjid* when he pleases.

One afternoon, in company with the Christian teacher who has charge of the school, I visited the homes of some of the girls. In one, the teacher inquired for a little pupil, and we were told that she had gone to read the Koran. We employ a woman to bring the forty little girls to school—a caller, she is named. In the morning school hours, the Christian teachers, besides secular subjects, give the pupils their daily Bible lessons; but after school hours the little girls go to the home of the Mohammedan caller for their lesson in the Koran. They are willing to go to the Mission school to learn to read, even when it means a Bible lesson every day, in order to be able to learn to read the Koran. We thank God that the entrance of His Word gives light, and we are claiming these little girls for the Kingdom. Mohammedan mothers are very anxious for their daughters to learn to read the Koran. The little Mohammedan girl is not allowed to keep the Fast until she is twelve, but she often begins to learn the Koran when she is six. She looks forward to keeping the Fast, and when she is allowed to do so, it becomes a Red-letter day in her life. Thus early in life the little girl becomes a bigoted Mohammedan. If we can sow the seeds of the Kingdom at this plastic stage in her life, we have more hope of gathering her into the fold later on. In the Mohammedan home, the little one is also carefully taught respect for her elders. She must sit quietly and not speak before those who are older than she is. This is with a view to training her to be an obedient wife and daughter-in-law, for obedience is her hope of salvation, and it is also a strong link in the chain which binds her to her religion.



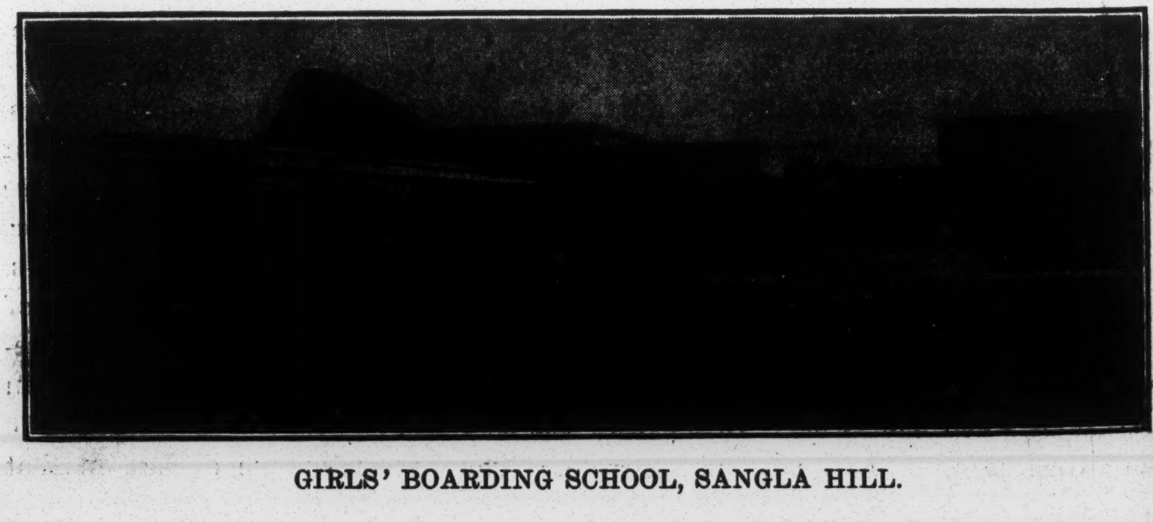
GIRLS' BOARDING SCHOOL, SIALKOT.

If you were walking near a Mohammedan graveyard on Thursday evening, you would see many lights on the graves. This is in memory of the dead. And if in connection with the lighting of these little lamps, alms are given to the poor, much good comes to the departed ones. With the women the act becomes one of worship, and they are much more careful in the observance of the custom than the men are.

When the only hope of heaven that

her religion gives her depends on her obedience to her husband and the care of her children, one wonders why the Mohammedan woman is so much more devoted to it than her husband is. The reason is that he is sure of his place, but she must earn hers! If she lives to be old enough and has sons, she may win a place of respect for herself, for in the home, the father stands first and the grandmother second. Then if she can make a journey to Mecca, she wins the respect of all. Her place in heaven is assured, and if she should be so favored as to die on the way home from Mecca, her memory will be revered as a saint. But what along life she has before she is a grandmother, and how little hope of getting to Mecca! She is engaged when six or seven years old, and married, usually, when fourteen. She is the slave of her mother-in-law, who is often cruel to her. Even before marriage, she must hide her face when she sees any of the male relatives of her future husband. She has no choice in the matter of her marriage, and not feeling acquainted with her husband, she cannot tell him of the treatment of her mother-in-law. It would only make matters worse if she did, so there is nothing to do but to dutifully submit. Worn out by the hard life, she loses her youthful freshness, and then, one day, her husband brings home another wife, whose pretty face he has seen or heard about, and it has attracted him. Or it may be that she has given her husband no sons, so a worthier wife must take her place! The mother-in-law will stand by her son, often insisting on the new wife, and she must comfort herself that she has not been divorced as many are when the new wife is brought home.

Formerly money was not paid for girls when they were engaged. They say that money is now demanded by the fathers, who wish to put a value on their daughters, and so insure respect from their husbands; and that it is also to prevent men from taking too many wives. The following story is told of the origin of the custom. A man married a girl and they were going to his home, he walking ahead and she following as a dutiful wife should. Passing a deep ditch he said, "What if my wife should fall into the ditch—then I would get another one." The wife overheard him, and after a little she said, "I forgot something and must go back and get it." They returned to her home, and she persuaded her father to hold her until the husband would pay some money for her. He was compelled to do so, and again they started for his



GIRLS' BOARDING SCHOOL, SANGLA HILL.

home. Passing the ditch she said, "Now have a care!" And ever since the fathers have asked money for their daughters! But this causes some complications. Money has been paid, and the woman must give the money's worth, and cannot leave the home, unless for some reason the husband sees fit to divorce her. So if the husband dies, his brother must take her as his wife, although he may already have another! Sometimes the boy dies after the engagement, and the money has been paid over for the girl. The other sons of the family are much younger, but that does not matter. The money has been paid for the girl and they must keep her, so she is engaged to a younger brother. Sometimes women of twenty-four are married to boys of eleven or twelve. One girl of eighteen was thus engaged to a boy of four. Before her marriage, the family arranged to transfer her (for a substantial consideration) to another near relative, who took a fancy to her. In rebellion she left her home, and said that she would become a Christian! The natural (?) inference of the neighbors and friends was that (shameless thing!) she had seen some man and had taken a fancy to him. Finally she went back to her home, but her good name was lost, and she was held up as an example to other daughters, who might be showing some little sign of rebellion against their fathers' disposal of them.

Near the border of Afghanistan, the Mohammedans are much more bigoted, and keep their women much more closely confined than they do in the Punjab, where they still have far less freedom than the Hindu women do. Up there, disgrace must be punished by death. One woman was so cruelly treated by her husband and mother-in-law that she ran away from home. She was found and brought into court. She appealed to the judge for justice, saying that she would kill herself rather than go back to her husband. The judge, fearing the turbulent set of people with whom he had to deal, decided the case in accordance with policy rather than justice. (She was only a woman anyway), and handed her over to her husband. She had prepared herself to carry out her threat, and as soon as she left the court room killed herself. The husband proceeded to hang the dead body to a tree as a lesson to other wives, but the judge, not easy in his conscience because of his failure to consider her case, prevented this. For the woman, the only escape from the life that she had been living was death.

The father of a young girl had engaged her to be married. For family reasons, the one to whom she was engaged was compelled to marry his cousin. The father of the girl was so angry that he married his daughter to another man, but the man to whom she was first engaged killed her husband to wipe out the disgrace. Life is very cheap up on the border! A woman, one day, wanted to cross a river, and asked a man the way over. Her husband heard of it, and without stopping to inquire into the matter killed both!

The sad part of it is that a woman compromises herself by seeking redress from her wrongs. She exposes herself and her good name by taking her case into court; and not infrequently, if she is pretty, the judge or her lawyer will take a fancy to her and find some means of getting hold of her. A girl in one of our cities was engaged when she was four years old. Before she grew up, the man to whom she was engaged took a fancy to a woman of the street, and brought her into his home. The parents of the girl were simple, upright people, and refused to give their daughter to such a man. He sued for the girl, and a Hindu lawyer was employed by the parents. Although the lawyer was an enemy of missionaries and missionary work, yet he used what he thought was the easiest way of getting a divorce. He persuaded the parents to make a Christian of the girl, which would practically mean divorce. The girl and her mother and brother responded to Christian teaching more than the lawyer had counted on, and finally all three were baptized in Lahore. But the lawyer still had his eye on the girl. The parents had spent their money on the court case that had extended over many months and were in his power. He finally got the girl, but not as a wife, for a Hindu could not marry a Mohammedan!

One day a Sikh, who was one of the most prominent men in the town where he lived, a *sardar*, was walking along the street. He saw a pretty little Mohammedan girl, too young to be veiled, and followed her home. He found out that she was the daughter of a widow. He offered the mother some money, and although she knew what the money would likely mean, the temptation was too great and she took it, and continued to take money until the girl was grown. Then the Sikh *Sardar* claimed her as his own. He had two wives, and, being a Sikh, could not marry a Mohammedan girl, but he could keep her, and still be an officer in a society organized for reforming the town of evil!

In the Punjab, Hinduism has had its effect on Mohammedanism. This tends to make the Mohammedan more liberal in his views, but it also makes him more liberal in his moral point of view. For instance, a woman of notorious character in one of our towns, but still in good Mohammedan standing because she repeated her prayers regularly, was seen on a Mohammedan feast day serving sherbet to men, who thought nothing of taking the drinks from her hand. One, whose home is near the border, said that up there a Mohammedan woman would endanger her life by doing such a thing, and that she certainly would not be recognized as a Mohammedan of good standing. In one town where Hindus

AVALON HIGH SCHOOL GIRLS.

are in the majority, idols have been seen in Mohammedan houses. Such Mohammedans would not be recognized in the northern part of the Punjab. In the north the Mohammedans are much more particular about prayers, fasts and all the customs of their religion, and they keep their women in far stricter seclusion.

Many of the Mohammedans are allowing their daughters, and sometimes their wives, more freedom. One of our missionaries told me of visiting the homes of two sisters in company with some other friends. When they went to the home of the younger sister, the husband with his wife met them, and they all had tea together, after which they played badminton. Later, they visited the older sister, who had not been outside of the four walls of her home for twenty-two years! One of the missionaries agreed to teach the daughters of the home English. "For," the mother said, "they must marry men like my brother-in-law, who will treat them as he does my sister, and not be shut up in prison like me." As yet public sentiment has not advanced far enough to allow those who have modern ideas to give freedom to their wives. A man in public office in Lahore tried to take his wife out with him, but was compelled to put her back into seclusion because of the way in which his associates looked upon the matter. It exposed his wife to too much unkind talk and endangered her good name. Some men, while they do not allow their wives freedom, are giving their daughters so much that their own relatives are severely criticizing them. The girls are like birds let out of their cages, and not knowing how to use their freedom, they consequently abuse it. But there are very few of these, and in India Mohammedan womanhood is yet "behind the curtain" waiting for the time when it will be lifted!

Now I want to give another picture in contrast. We have just bid good-bye to one of Avalon's teachers who is to be married. She is the daughter of one of the honored Indian ministers of the Presbyterian Mission. After finishing the College course, she took Normal training, and taught for four and a half years in Avalon High School. Last summer she met the young man whom she is to marry, who is a young Christian gentleman in the Punjab Government office. They fell in love with each other, and now look forward to a happy life in a happy home. The bride-to-be has had such pleasure in her spare moments this winter in making her own trousseau. She has made all of her own clothes except the wedding dress herself, and this is a simple white frock with very little trimming (very different from the tinsel trimmed wedding garments of the Mohammedan or Hindu bride), and worn with a simple white veil, draped in the graceful Indian fashion. She is the second of our Avalon teachers to be married this year. The first one was the daughter of a Mohammedan convert. Her mother, too, was converted "behind the curtain" in one of the Mohammedan homes of Jhelum city, and had courage enough to come out and confess Christ. How proud she is of her beautiful young daughters, well educated, one now in a happy home of her own, and the other just taking up a position as teacher in one of the best Girls' High Schools in the Panjab at the salary of Rs. 100 per month! What Christianity does in one or two generations! Isn't it worth all the money that you are giving for the word in India, and more?

HER HIGHNESS—THE BEGAM OF BHOPAL.

By Miss Jean Morrison, of Lyallpur.

NOTE:--Her Highness Nawab Sultan Jahan Begum, G. C. S. I., G. C. I. E., C. I., Begum of Bhopal.

Bhopal is the principal Mohammedan State in the Central India Agency, and ranks next in importance to Hydrabad among the Mohammedan States of Indis. It is bounded by the territories of Gwaloir and Indore, by several petty states of the Central India Agency, and by British territory.

The area of the state is 6,902 square miles; the population is 730,383, chiefly Hindus; and the yearly revenue about 38 lakhs.

The present ruler succeeded her mother in 1901, and has followed closely in the footsteps of her eminent predecessors. She takes an active part in directing the work of her officials, and inquires personally into all grievances. She is greatly interested in education and maintains numerous schools, including two large girls' schools and an industrial school for widows.

Her Highness maintains a large body of Imperial Service Troops, both cavalry and infantry. (British Encyclopaedia).

SCATTERED about here and there, all over India, we find Feudatory States ruled by Indian Princes, and one of the largest and most interesting of these is the State of Bhopal in Central India. It is unique in that it is a Mohammedan State ruled by a woman! And remarkably well ruled it is, too. Her Highness, Nawab Sultan Jahan, has written a most fascinating autobiography called, "An Account of My Life," and it has been translated into English by her educational adviser, Mr. C. H. Payne. My information is practically all taken from the first volume of this history.

The State has always been famed for its steadfast loyalty to the British Government and admits a keen appreciation of the blessings enjoyed under its protection. The Bhopal dynasty was established by Nawab Dost Muhammed Khan who ruled by sheer force or arms, and strife and bloodshed were the order of the day until a treaty was concluded with the British government which guaranteed immunity from dangers and interference from outside. For three successive generations now the reins of government have been in the hands of women, and during this time great progress has been made along educational and industrial lines.

For seventy-six years there was no male child born in this family. The present Begam was born in 1858, naturally there had been hope of a son, but when she was placed in her grandmother's arms, Nawab Sikandar Begam, who was then the Ruler, caressed her lovingly and said, "This child is better to me than seven sons, thank God I am not one of those about whom it is written, 'And when any of them is told of the birth of a female, his face becometh black, and he is deeply afflicted.' " Koran. The news of her birth was proclaimed by a salute of guns, and entertainments and feasts were provided for all the servants of the State, as well as for the general public, both in the city and villages, and presents of clothing were distributed to the poor. These rejoicings continued six months.

Nawab Sultan Jahan lived a happy, free, natural baby life for five years, then the customary religious ceremony was held and her education began. This was her daily time table:

Before Noon—

From 5 o'clock to 6, open air exercise.

6 to 7 morning meal.

8 to 10, reading of Koran.

10 to 11, breakfast with Nawab Sikandar Begam (her grandmother).

11 to 12, recreation.

Afternoon—
12 to 1, writing lesson.
1 to 3, English.
3 to 4, Persian.
4 to 5, arithmetic.
5 to 5:30, Pashtu and Fencing practice alternately.
5:30 to 6, riding lesson.
6 to 7, evening meal.
8 to bed.

The best masters procurable were in charge of her lessons. Her education, health and general guardianship were in the hands of her grandmother and she spent all of her time with her except for short visits three times a week to her mother. The grandmother was passionately devoted to the child, was only separated from her when she was forced to go on tours too strenuous for the little one, then she was left in charge of her mother with many injunctions for her welfare.

When Nawab Sikandar Begam was necessarily away from the little girl she continually wrote long letters to her, although the child was too young to read or understand them, but she now treasures them among her most precious possessions. They are full of expressions of love and affection and much good advice, just such letters as a wise, loving American grandmother would write to a beloved grandchild. They are so charming that I would like to quote them all, as that is impossible, here are some selections:

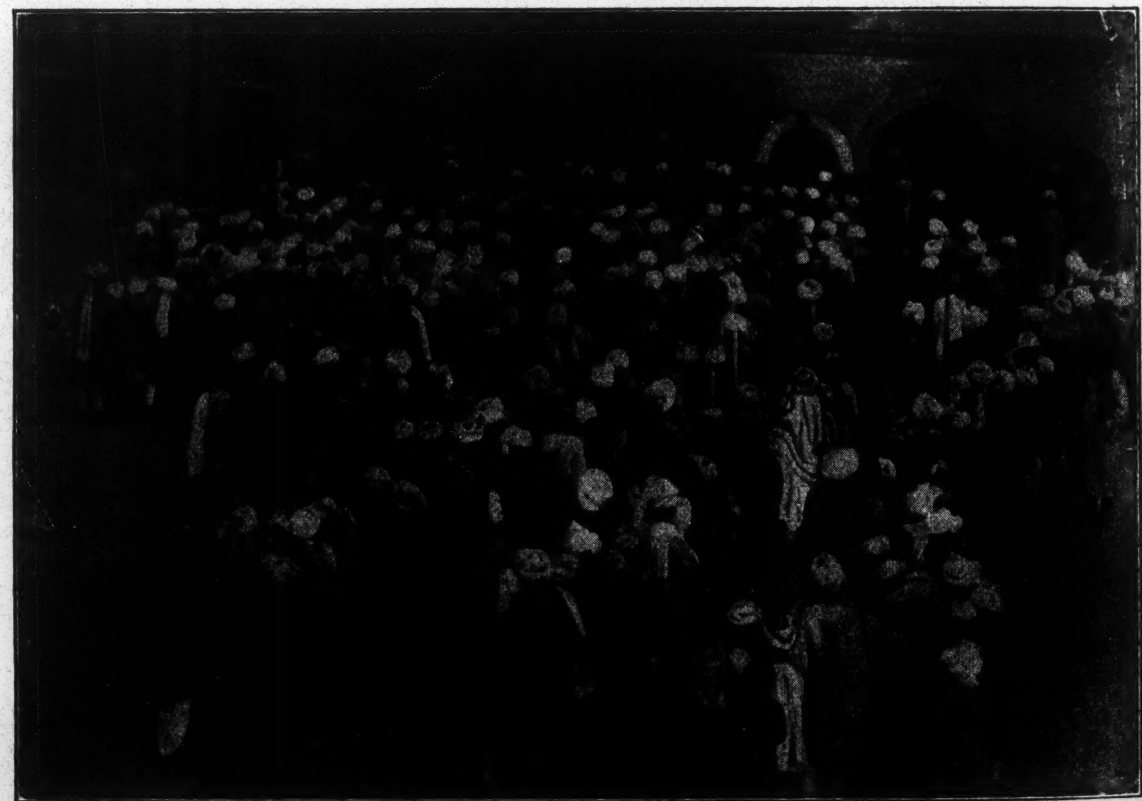
"Whenever you think of me make ablutions and perform *namaz* on the prayer mat which was sewn for you by Zafran, and pray for your grandmother, ask God to bring her back safe and well." Nawab Sikandar Begam was at this time on pilgrimage to Mecca, with some gifts she wrote: "I have bought you a box with a small space to hold an ink pot, and another to keep your letters in, also a small tooth powder casket, a tea kettle, a cup, a sweetmeat basket and a bouquet of real sea flowers that grow in the sea; with them are some presents for Sulaiman Jahan Begam, give your sister's share to her and keep your own; the colored ruler that I am sending is for you only, not for Sulaiman Jahan Begam."

In another letter she reproved her for not signing her letters with her own hand and ordered her in the future to dictate her letters, instead of allowing her teacher to compose them, and to sign them with her own hand. In this letter she also says: "I learn from the letter of Munshi Husein Khan, that you still cry whilst reading the Koran, and that you have to be punished. You must remember that you are a big girl now, and it is therefore a great shame for you to cry while you are reading and to have to be punished; it is quite time that you gave up this bad habit. Whenever you are tired of reading and you want to do something else, you should tell your teacher so, but do not cry."

"Mecca, 28th Shawwaii, 1280.

"To the fruit of the tree of my heart, the star of my prosperity and good luck, Sultan Jahan Begam: May God enhance her happiness and prolong her life. I learn from the letter of Munshi Husein Khan that you very often think of me, and grieve very much over our separation. Now, therefore, I write to tell you that when children are parted from their parents they should pray to God for reunion, and He will grant their prayer, and bring back their parents to them. I told you before I left Bhopal that, God willing, I should return after a year. Now there are 12 months in a year, and 30 days in a month, and if you go to the Raja Sahib he will help you to find out how many days there are in a year, and then you will know when I am coming back. I should like to know what words you are learning to write now, so send me some of your copy books. When you dictate your letters to me, say everything that comes into your mind, but, dear child, do not grieve for me at all. God willing, I will return as soon as I have performed my *haj*. Your *Injir Nana* performs the *tawaf*, (making the circuit of the house of Kaaba at Mecca). And let them pay their vows, and compass the ancient house, oftener than any one else. He prays continually for your health, prosperity and long life. He hopes you will finish the Koran before our return, and that you no longer cry whilst reading it, for it is our Sacred Book, and it is our duty to study it cheerfully." On her return from Mecca a party from the Palace went out to meet her, when she saw the well-loved child among them, although a long way off, she stretched out her arms to her, and the little girl wished that she had wings that she might fly to her; however, the elephants were soon side by side and the child was clasped in her arms and rode home in her lap, the grandmother showering blessings and caresses upon her and weeping tears of joy and thankfulness that they were once more united.

She put the child through a thorough examination at once to see if she had made sufficient progress, and was very pleased with the result. She did not know English herself but when English officers or other English guests were in the Palace she always asked them to examine her grand daughter in this branch and many testimonials from those in high positions were given her. The



BOYS GOING INTO CHAPEL, RAWALPINDI HIGH SCHOOL.

present Begam converses fluently in English and many other languages.

When Sultan Jahan Begam was ten years of age she had a heart-breaking sorrow in the death of her dear grandmother, she mourned her deeply and says, "Her kindly deeds are ever in my mind and her wise counsels ever come to my aid and I never cease to offer up prayers for the welfare of her soul." Her little sister died of smallpox at the age of five so that she and her mother were all that were left of the immediate family. From this time on she lived with her mother who altered the whole scheme of her education which she confined mostly to reading and writing State papers and management of the household. She completed the Koran at the age of ten and began it again at once under Maulavi Jamal ud Din, who explained its meaning to her. The Begam Sahiba has strong religious tendencies and in conversation frequently quotes from the Koran Sharif. In quoting from the Bible in her memoirs she calls it "His Holy Word."

In 1868 her mother ascended the throne and she was proclaimed heir apparent and at the Durbar she made her first speech: "I thank God, Who, of His great goodness, has advanced me to this dignity, and I thank the Agent to the Governor General for Central India and the Political Agent of Bhopal, who have appointed me heir apparent, and my mother Ruler of Bhopal. I pray that the merciful God will keep me loyal to the British government during the whole of my life." Although but a child it is reported that she spoke with great clearness and confidence. When a Mohammedan child has completed reading the Koran it is an occasion of great rejoicing and the ceremoney of *nashrah* takes place; for the little Princess it was performed on a grand and liberal scale. Soon after this her mother married again and then began one of the most unhappy periods of the child's life, for, through her step-father's influence, a complete estrangement came about between herself and her mother which lasted till the death of the latter.

When Nawab Sultan Jahan was seven years of age her grandmother began to arrange for her betrothal. The present Begam defends the custom of parents arranging for their children by saying that none can understand the nature and temperment of a child, or forecast its future more clearly, than its own parents, it follows that they alone are competent to decide a matter on which the welfare of their children so largely depends. She thinks that next to gentle birth, the most desirable quality in a son-in-law is thrift, and on this point, too, the doctrines of Islam lay considerable stress; extravagance being stigmatized as a crime of sufficient blackness to justify a wife in leaving her husband. Nawab Sikandar Begam was very wise in her mode of procedure, a number of lads of suitable age were brought for her inspection and after various tests the choice fell upon Ahmad Ali Khan, who in birth, manners and appearance excelled all other suitors; accordingly he was brought to Bhopal, given a generous allowance and his education and training to be the consort of the Ruler were begun under the personal supervision of the Begam. He and the little Princess were constantly together both in study and play and had every opportunity of understanding each other's character and temperament. The formal betrothal did not take place till after the grandmother's death when it was arranged by Nawab Sultan Jahan's mother.

Being the Heir Apparent the engagement was of public as well as private interest and letters had to be written to Ahmad Ali Khan's family, to the Political Agent of Bhopal and to His Excellency the Viceroy and Governor General of the Indian Empire; it was more than three months before a reply came from the Viceroy and during this time all arrangements were at a standstill as they could not be carried out without his consent, a second reminder brought a reply from Col. Watson, Acting Agent to the Governor General in Central India, saying that as it was a matter of such very great importance the Viceroy desired him, Col. Watson, to come to Bhopal for a personal interview; the Begam replied that it would be a great pleasure to receive him and so it was arranged. In his conversation with the Begam he questioned keenly as to the fitness of the one proposed for consort, and asked if the Heir Apparent was willing or was being coerced and finally asked for a personal interview with her; this was granted, he saw her alone and told her that the document relating to her proposed marriage had been referred to him and asked if she really wished it to take place? It was a great shock to her oriental sense of modesty to be spoken to on this subject, but she had been told to answer frankly whatever was asked her and so she assured him that she was quite willing. Later the formal betrothal took place with great ceremony; at this time Ahmad Ali Khan's allowance was increased and he was given an A. D. C. and an Orderly as was suitable to one in his position. The step-father now became very difficult, he was inclined to treat Ahmad Ali Khan like a State prisoner, sentries were posted outside his sleeping apartment, visitors were hindered from seeing him, he could not go out without permission and recreation was curtailed, but he bore himself well through it all with a tact and wisdom beyond his years. The Begam says: "Fate willed that Ahmad Ali Khan should be my husband, and all the machinations of Sidik Hasan Khan and his friends could not alter Fate's decree." On February 1st, 1874, the marriage was celebrated, the bride was sixteen and the bridegroom eighteen years of age. Many distinguished European and Indian guests were present, the decorations were elaborate, the State army and military bands were in attendance, all guests wore Durbar dress. When the bridegroom arrived, the Guard of Honor presented arms and the band played the national air of Bhopal; as he was escorted into the presence of the assembled guests his escort chanted in a loud monotone his names, titles and virtues and all of the assembly stood on his entrance. His dress was of colored Benares silk, and was surmounted by a richly colored and costly turban; he wore a necklace of topazes, pearls and diamonds and from a jewelled belt about his waist hung a magnificent Ispahan sword. He looked very handsome and behaved in a most dignified manner. The usual ceremony was performed, the Maulavi Sahib and two relatives approached the bride and asked if she was willing to take Ahmad Ali Khan as her husband, she replied in the affirmative; the same question was repeated to the bridegroom who was seated on a golden throne overshadowed by a canopy of rich cloth embroidered in gold and silver. He answered with the single word *"kubul,"* that is, "agreed," whereupon Kazi Zain ul

Abedin approached the throne and read the marriage *khatbah;* other religious formalities followed and at the close of the ceremony all present with loud cries of *bismillah* raised their hands over their heads and prayed to the great God to vouchsafe to bridegroom and bride lives full of happiness and prosperity. In the evening an assault at arms was given by the State army, the city was brilliantly illuminated, and there was a magnificent display of firewords. Splendid marriage settlements were made, gifts, honors and titles bestowed and all was as a royal wedding should be.

At eight o'clock the bridal party left the Palace, the bride in a *palki* and the Nawab Sahib on a handsomely caparisoned elephant attended by the nobles and chief officials in the State; when they arrived at their destination, before the Nawab Sahib could dismount, Maulavi Jamal ud Din stepped forward and addressed him:

"Hear me, beloved! Hear and understand!
For he whose life on noble lines is planned,
Will spurn the world's red wine, and take
  instead,
The cup of wisdom from the sage's hand."

He then assured the bridegroom that he owed all of this dignity and honor to God's goodness and exhorted him to render thanks to Him, not with lips only, but in life as well, to manifest his gratitude by righteous conduct, and he closed with these words, "I have read the Holy Koran with you, and therefore, I may style myself your teacher, and it is in the character of a teacher as well as a friend that I offer you this advice." The bridegroom bowed his head in silent assent and it is reported that in the long years following he has honored his high position by living a virtuous and useful life.

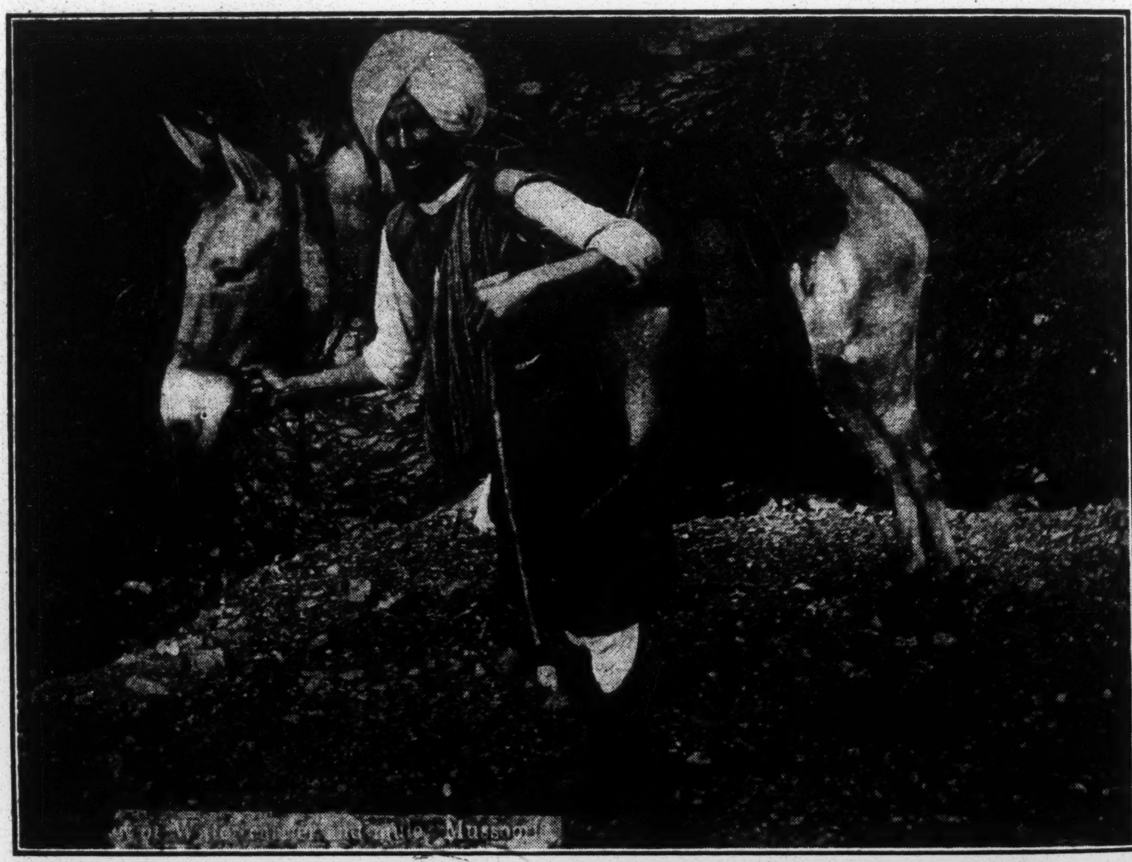
The Begams of Bhopal, though they observe strict purdah, have on necessary occasions appeared in public *Durbar* in a *burqa,* sacrificing their personal wishes to the public good. The first child born to the present Begam was a little daughter who was heartily welcomed; next came a little son and of course the joy and rejoicings knew no bounds. Then another daughter, after whose birth the Begam was so ill that her life was despaired of, prayers were offered for her recovery in all the mosques, the Koran was read through from beginning to end, and the prayer that God "would keep the light of Bhopal kindled" was on every lip. At a tender age the eldest little daughter was put in charge of her grandmother just as her mother had been, and very much the same course of training was carried out, lacking perhaps the passionate attachment that had existed in the first instance. It took this little girl four years to complete the Koran. Two more sons were born to the Begam, the second one being gifted with an unusually good memory, was selected to become a *Hafiz,* which means that he committed the whole of the Koran, a book that is larger than the Bible, written in classical Arabic, which is not a spoken language in India, to memory. He recited it word for word in the mosque when it was committed, it took him twenty-one days to do so, then his degree was conferred and there was a grand celebration.

Both of the little daughters died when about twelve years of age and the mother's heart was desolate indeed. She records some of the tender memories of those days and mentions how when the second one was ill that a lady missionary doctor was called and says of her, "The people amongst whom Miss Mackenzie works are indeed fortunate;

her mere presence gives her patients fresh life, and her unremitting attention and her womanly sympathy turns despair into confidence and hope. She would sit for hours by her little patient's bedside, and with pleasant stories charm away her pains and bring happy smiles to her face. I think her presence comforted me almost as much as it did my child." But alas, no skill could bring back health to little Sahibzadi Asif Begam, her work was done early and God took her.

On June 16th, 1901, Nawab Shah Jahan Begam passed away after a long and painful illness and Nawab Sultan Jahan Begam became the Ruler of Bhopal State and has ruled it wisely and well for seventeen years, she is truly called the "most enlightened Ruler in India." The administration of the State is excellent, it has prospered financially and commercially under her reign, agriculture has improved and the farmers are happy and prosperous. During the present war systematic war work has been carried on on an extensive scale and large gifts have been made to the war funds. Her policy is peace and justice; her chief characteristics in dealing with her people are sympathy and affection. She has a gracious, fine presence and is highly cultured, has read and travelled largely; the journey to Mecca is perhaps the most strenuous that a Mohammedan lady is ever called on to perform, she has also visited England and has travelled extensively in this great country of India.

May God grant long life and happiness and strength to do His will to Her Highness—the Begam of Bhopal.



"BEHISTI," MAN AND MULE CARRYING WATER IN THE MOUNTAINS.

FOREIGN CORRESPONDENCE

SUNSET ON THE ROAD TO THE PYRAMIDS.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt.

THE MAGIC ART OF EGYPT.

By Mrs. A. B. Birdwood (Nee Ewing).

This article on "Magic Art" is from the talented pen of Mrs. Birdwood, the only daughter of the late Dr. Ewing and Mrs. Ewing. We hope that from time to time Mrs. Birdwood will give us a contribution about things which will help the readers of the Magazine to know Egypt better.

In a letter Mrs. Birdwood said, "If you use the article on 'Magic Art' it might be interesting to insert a note to the effect that Sir G. Maspero's son also an archaeologist, fell fighting in France and Sir Gaston himself, although over the age for military science, undertook some clerical work for the army and died of a stroke brought on by his grief on the loss of his only son.

—M. Finney, Editor.

The series of lectures given in aid of the Cairo Circulating Library came to an end on Monday last with a most enjoyable one on Ancient Egyptian Magic, by Sir Gaston Maspero, curator of the Cairo Museum. The lecturer who was introduced in a short and felicitous speech by Sir Alexander Baird, began with a slight preamble in which he gave as authority for the statements he was about to make, various ancient Egyptian works on the Magic Art which have been deciphered in the original hieroglyphics or translated, the standard translation being in English by Mr. Griffiths. A point to be observed in all Egyptologists when speaking on their speciality, is that they treat the subject caressingly. Sir Gaston is no exception to this rule, and it becomes instantly apparent to his hearers that he is a thorough master of his subject and that the subject is of paramount interest to himself.

One of the first questions asked by visitors to Egypt, said the lecturer is, "Do the people still practice the black art?" This question must to a certain extent be answered in the affirmative, although it has degenerated in most instances to a sort of incantation held over a cloth laid flat upon the ground with sand spread upon it while the magician, drawing upon his imagination and with a few skillfully posed questions, is able to give some sort of plausible statements to the enquirer regarding the past, present and future.

However, Sir Gaston Maspero is certainly convinced that the magic art as not practised goes back in a direct line to that practised in Ancient Egypt when it was intermingled and incorporated with religion and used by the hierarchy who thereby invoked the help of the Gods.

The ceremonial for approaching the deity was embodied in a minutely specified ritual, the instructions of which were carefully observed. The desired manifestation could take place only in a newly built room which faced the rising sun, Osiris being the god most frequently invoked. The reason for the room being a newly built one, was that if the incantation were held in a room that had been previously used for the same purpose, the god invoked might from motives of jealously annul the necromancer's powers or even harm the suppliant. The new room being prepared, the magician subjected himself to a rigorous fast of four or seven days passing this time in prayer, meditation and introspection. But the most potent influence brought to bear was probably the fire on which various chemicals were sprinkled, the fumes of which produced hallucinations. When the necromancer exercised his powers alone, no further element was introduced into the rite. But at times a young boy who was chosen for perfect physique and of pristine innocence became the medium, and in this case, the boy's sensibilities were further acted upon by the repetition of certain phrases of slight meaning in themselves, but which by continued reiteration and especially by the peculiar intoning of the magician would readily put him into the desired state of mind when he was asked if he beheld the revealing Light. If no manifestation occurred after all this ceremonial had been followed, it was decided that the time was not propitious and another attempt would be made later.

The magic art as practised by the ancient Egyptians might be described as of two kinds, black magic, a dangerous form which might easily result in the poisoning of the searcher, and white magic, a process by which good and evil fortune was predicted.

On one occasion Sir G. Maspero met a modern magician of Luxor and asked him to explain his method of dealing with the magic art. The man refused, but finally acceeded to Sir Gaston's request for a specimen of the chemicals he used. In giving the drug he said that of late years his powers had failed utterly and the only result of the practice of his ritual was a feeling of being strangled and he felt that he was forsaken of God. Subsequently Sir Gaston had the handful of chemicals analyzed, and found that in that quantity there was enough belladonna to poison a man, and, the drug was in itself sufficient to produce the hallucinations referred to above. Sir Gaston cited an incident of a friend of his who had been treated with atropine for an affection of the eyes. The patient passed a most disturbed night in which he saw a continuous procession of rats varying in size from flies to elephants. It must be recorded in this connection that the patient had only recently been reading Quincy's "Confessions of an Opium Eater." The lecturer accompanied this story with a warning to his hearers not to attempt in their own persons any experiments with such drugs for fear of similar results.

From this and other facts the eminent Egyptologist adduces that although the results obtained from the practice of this art were mainly traceable to material causes, yet one cannot but give a certain value to the magic art of ancient Egypt and recognize that but for Alchemy we should not have had Chemistry and without Astrology there would not have been Astronomy. In other words, the magic art of the Egyptians was a step in the evolution of science.

WANTED:
"AN EGYPTIAN TRAINING CAMP."

It is with great interest and patriotic pride that we read of the magnificent equipment and competent management of the "Training Camps" for our boys in America, and with equal admiration of our people who have not withheld their means whether they possessed much or little.

But suppose it were not so. Suppose the Government had no power to enforce. Suppose the people had little patriotism and were indifferent to the calls. Suppose the sole responsibility lay with the officers to plead with the pen or go about through the country gathering what they might then return to re-adjust, equip and manage the camps according to what they had collected. Suppose the troops were not your sons but that foreigners were to do the difficult task for you. Then, suppose the war failed. Whose fault would it be?

You say, "What a foolish imagination to suppose such supposes," and true they are from a political or material standpoint but alas, they are far too real in our manner of doing business for the King of kings.

So, I write this morning not with power to enforce, but as a humble commissioned officer of the King to plead for a "Training Camp" for our troops, your sisters, in Egypt, with the hope that those who hear the call will neither be unpatriotic or indifferent.

You thought we had Training Camps for our girls in Egypt? Yes, we have schools which are doing most excellent work in training teachers and housewives and laying the foundation for the training of these troops for whom I am pleading, the Bible teachers.

No one would say that because a man is a college graduate he needs no further training to become a soldier, and who would suggest that the college professors could or should, with all their other duties, give their students special training in the arts of war?

Surely no one can fail to see the need for the special training of our Bible teachers not only in Bible knowledge, but in patience, tactics, and in the great Moslem problems all must face.

Mr. and Mrs. Hart and the Bible Women's Training Class, Zagazig, Egypt.

The experiment has been tried on a small scale by Mrs. Hart in Zagazig and the group above is the little standing army which proves its success, but these are not all who were in the "Training Camp." Last year the camp had to be closed. Some of the recruits were sent back to their villages and a few to one of our boarding schools. There was scarcely funds enough to support these who were ready for the front, these who must hold the lines in a city whose population is 50,000.

I wish I might tell you of the work of each one of these soldiers of the Cross, for each has an interesting history. You will notice the blind teacher who reads with her fingers. I will only abbreviate the story of Mariam, the first one to your right, standing. A few years ago she was brought in from a village. O that I had a picture that you might see the contrast. She possessed but one garment, a mother-hubbard dress with a long trail sweeping the dirty street as she ran along in her bare feet. Her hair stood out like the bristles of a frightened cat, not because she was frightened, nothing so simple as that. Each hair was stiffened by the eggs of those little creatures which inhabit the head. She was mischievous, often naughty and her curiosity led her to peep into every nook and corner of the mission house which must have seemed to her a palace.

We turn over the pages of Mariam's history to her graduating day, at about fifteen years of age. There she stood dressed in a simple white frock, her face radiant with a determination to do her best. Can you imagine it? Our street waif rendered an English declamation with effective impersonation and graceful gestures quite western in style. Then it was that her first great temptation came. True, she had been educated with the hope that she would become a Bible teacher but now that she was also capable of being a school teacher, it was difficult to choose the former. Her classmates said, "If you become a Bible teacher you may as well throw your diploma away. It isn't to your honor at all to go about the streets to teach the ignorant women."

She met opposition from all her friends. Then, too, we are sorry to say that as yet the salaries of our Bible teachers is less than the school teacher, though the work is more difficult. It was a hard fight but Mariam conquered and has been in the service a year. My heart was rejoiced more than she knew as I accompanied her in her weekly round of house visits. Some she was teaching to read, and to those who were too old for reading lessons she told a simple Gospel story and taught verse, but what touched me most was the way she entered into their home life, sharing their joys and sorrows, settling their quarrels and seizing every opportunity to gently reprove of sin. She almost always addressed them as sister, auntie, or grandma. If they sat on the floor, she sat on the floor, though a chair was always brought and they insisted much on her taking it. Custom is, that boys and girls who are educated no longer sit on the floor. Sometimes she stooped to kiss some poor soul in trouble. It was easy to see that all loved her from the children to the grandmothers, and I thought of the Master's words, "In as much as ye have done it unto one of the least of these ye have done it unto Me."

How long do you suppose it will take this little army to carry the Gospel message into all the homes of Zagazig. Say there are 5,000 homes and if we give a two-years' Bible course including all the essentials in the plan of salvation to 225 of these homes and when that is completed pass on to new ones, etc., it would take 45 years. Would you want the Allies to pursue such a course in taking a city? Is this less important?

We believe the recruits will volunteer. We only asked for one Training Camp as a beginning though we should have at least two. The sum of money asked for seemed almost a joke in comparison with the millions and billions we hear talked of these days, but the reply from Headquarters was something like this: "Because of the increased expense of travel and because of—and because of—we regret to report that we are unable to grant the $1000 asked for the 'Training Camp' for the soldiers of the Cross in Egypt." Can we blame the officers at Headquarters? Let us face the business of the King fairly.

MARY E. BAIRD.

VACATION EXPERIENCES.

"So your school has closed for the summer holidays?" queried our English friend one day near the end of June, "and you will soon be going away for a few weeks and have the change and rest you are needing. It is so very hot now," she went on, "how I wish I were getting away at once, but I shall have to stay on for a few days yet. How I almose envy you getting away from your work.. Now don't think of it again until you come back at the end of August," was her parting advice.

That sounded very good but if actually put into practice what would it mean? It was known before the close of school there would be three vacancies in our teaching force. Two had proven incompetent for the positions they held and the third had returned last September for *one year only.*

Then a quiet little teacher came one day and informed us her father would not give his consent that she should return next year. But why was she so very shy about it and why did she blush so when she told us? She is to be at home a few months and then—well after that one of our young up-country pastors can tell you more about her. We are glad he is to have such a splendid helpmate, but it is rather hard on us to lose such an efficient worker.

At the same time we were hearing rumors of an evangelist from a nearby village being much interested in another of our helpers; some of her friends were advising her one way and some another. And it seemed as though the man in question would have his way in the matter.

A few days later the resignation of another teacher reached us. Were they all going to leave? Must we close the school for lack of teachers? If we followed our English friend's parting advice it would mean opening school with three teachers instead of nine! And three would be scarcely sufficient to teach and train the more than two hundred girls who come to us!

So fondly cherished vacation plans must be put aside and the problem of how to fill these vacancies must be faced. It was not such a difficult problem in the days before the war, for we often looked to Syria for help in this matter. But ever since those dreadful days began it has been impossible for anyone to come to Egypt from there.

"Do you know of any good teachers?" is the question almost constantly on one's lips when meeting with friends. We hear of two or three and at once begin to correspond with them and make inquiries concerning them. Then after several days of waiting and hoping, we learn one of the number has not had sufficient education for the place in question; another is quite capable in regard to education but is lacking in spiritual training and influence; another is ably fitted for the work in nearly every way but is unwilling to consider any place but a Boarding School; and as ours is only a Day School we can urge the matter no further.

Another wrote very briefly in answer to my letter of inquiry, saying only, "If you pay me six pounds a month I will teach in your school; if not you may look elsewhere for a teacher." Suffice to say, we are "looking elsewhere."

Here is an application from one who has heard of a vacancy in our school, and she assures us she can teach anything from first year to sixth year and if we want to make the school one of higher grade she is quite capable of taking the more advanced work that would be required. Surely this is just what we want! But it is thought best to have a personal interview with her even though it involve a railway journey in the burning heat. But these glowing reports of her abilities seem to be given by herself only and are not shared by others who know something of her work. So she, too, is passed by. The vacancies are no nearer being filled than before and the quest is continued.

Then comes a letter from one of our graduates saying her people are willing for her to teach—yes, even willing that she should teach in the school from which she was graduated. This was the very thing for which we had longed but heretofore the family had been unwilling. We know her as a student, usually first in her class; we know her love for the work and her love for the girls. She was unwilling to remain quietly at home and held out against the opposition of her family until they consented to her wishes

Word has just come that the one in whom the evangelist was interested has "spoken her mind" also and told the poor fellow he might seek one elsewhere. Some of Egypt's women are daring to speak for themselves.

Very reluctantly we refuse an invitation to spend the day with a very dear friend for we have just heard of some teachers who have been at a Rest Home in Ramla for a few days; they are leaving soon and we think it best to see them at once, for here at last may be something hopeful! One girl impresses us very favorably, but she is not wanting a position this year. She has been teaching in a Government School at a salary far beyond what we could possibly offer. They were able to give us the names of different teachers with whom we might correspond and things look more encouraging.

And thus the vacation days pass! We wonder if our English friend would still be envious?

It is a position quite the opposite of what one would choose at the close of the school year; one that might tell of worry and nervous strain for the work of the coming year depends much upon the teachers chosen. But over and over the words, "In nothing be anxious" keep ringing in our ears, so we rest in His promise and trust.

SUMMER VACATION TIME IN EGYPT.

To be quite frank, had I been left to my own devices, I should not have chosen this particular Saturday morning to write to you. But a card from the Egyptian Editor of the Women's Missionary Magazine informs me that I must, without fail, have a letter in her hands by tomorrow to forward to the Magazine. So here goes—and I disclaim all responsibility for the quality of the production!

Vacation days are almost over. Indeed, for many of us, they are already past, for the Luxor, Assiut, and Cairo people, as well as some others, have already returned to work. For some of the others, vacation this year began so late and is closing so early that there was hardly enough left in the middle to call by that name.

What there has been, however, has been delightful; and I, for one, have never found our huts on the burning sands under the burning blue of the Egyptian sky more restful or more pleasant than I have found them this year. We have been a large family, but faithful servants have left us free for real rest until about ten days ago. At that time our efficient men had to return to the employers who so kindly lent them to us for the summer. Since then, our peaceful household has seen days of stress and upheaval. The first cook we employed was so rapidly running up his bank account at our expense that we dismissed him after three days' service. Then followed an interim when we did our own cooking—no light task for fifteen people with desert appetities. The present incumbent in the kitchen can really cook, but serves meals anywhere from half an hour early to half an hour late. And on a recent morning he appeared with a new head dress which I immediately recognized as my own pet dish rag metamorphosed.

Moreover, our Bedouin washer-women have gone on a strike, thus adding to our condition of disorganization. Since we are so far out in the desert, it is well? nigh impossible to get others, and our compound is now one continual laundry-day—each of us doing her own in a wash pan!

However, in spite of all upheavals and untoward circumstances, in spite also of "the army, the navy and the flying corps," representatives of which have discovered our huts in the wilderness and enjoyed calling upon us more often than we could have wished, sometimes, it has been a good and restful summer. When work re-opens the first of September, we go back to it refreshed and eager for the service of it.

The scarcity of teachers for girls' schools has been a disturbing element for some of us this year. I only two days ago secured the last of my staff for next year, and some of the other heads of schools have had even more difficulties than I. The fact that Government and Coptic schools pay salaries two or three times as large as we can, and do not require as high a grade of work from their teachers, makes our position doubly difficult. Were it not for the high principle of our teachers which makes them unwilling to teach in Mohammedan schools, we should have few of them left.

Here in Alexandria, we are looking forward to the starting of the Kindergarten Training School for teachers this winter under the superintendance of Miss Dora Mason, newly appointed. We hope from it much help for our young teachers and blessing for countless little children. We bespeak your prayers for this new work, and your continued interest in it.

Hoping at some future time to write you other than at the instigation of our persistent editor, I am,

Yours sincerely,
Elsie May French.

INDIA.

Mrs. Chas. Stewart, Rawalpindi, India, Editor.

IN THE ZENANAS.

These narrow, crooked, dirty, ill-smelling Indian city streets! How interesting it is to start down one of them without knowing where you are going, and be invited into one of the tall forbidding looking brick buildings or the less pretentious low houses. You never know just what reception you will have, nor whether you will be asked to come again, or whether this will be your only opportunity to give the message of God's love to the women inside.

To enter into the joys and sorrows, yes, and even tragedies of the lives of these Mohammedan women and become real friends to them requires great tact, love and grace. Yet they are lovable, and the very hopelessness of their lives is an appeal which can not be put aside thoughtlessly. Take, for instance, the case of Sardara and her mother. No matter where we go, whether to the house of poor old Fazl Bibi, who tells us at each visit how forty years ago she was put out of the house by her husband because he preferred another wife, or whether to see little sixteen-year-old Fatima, who learned to read in school but whose school days are over now that she is married; wherever we go on this street we are sure to find Sardara following us. She is never content till we go to her house, too. The first time I saw her mother, Sikina, I thought she had the hardest, saddest face I had ever seen. Her only son had been murdered a short time before while travelling on the train. Her heart was full of her sorrow, and it took little encouragement for her to talk about Nur Din.

"Yes," she said, "he was always a good boy, and so clever! When he was a little fellow reading in the eighth grade that Padri Sahib was here who died of cholera—you know. They used to sit up there by the well and talk together for hours. Well, one day he didn't come from school for his dinner, and later when he came he would eat only a little. 'Are you sick?' I asked. 'No,' he said, but he wouldn't eat, and we had good *dal* that day, too. The next day he didn't come either, neither at noon nor at night. I was scared then, and sent inquiries for him. Yes, the people said, they had seen him with the Sahib in the buggy, going along the road. Dear knows, perhaps the Sahib was taking him away to make a Christian out of him. I'd better inquire at the church and perhaps I'd find out where the Sahib had gone. I was frantic then. I asked at the church, I sent my brother to Lahore to search, but no trace could be found of Nur Din. Then one day a letter came from him. He was reading in the Christian school in Sialkot, I must not worry about him as he was well and happy. If I would come at such and such a time I could see him. So I went, and there he was along with a lot of other boys. 'Don't cry,' he said when he saw me. 'You see I'm quite all right, well and happy.' 'Oh,' I said, 'how can you bear to break my heart and bring shame on your father's house by making yourself one with these low caste people? Have you no pity for me and for your little sister, Sardara, who cries because you don't come home? Do come home. How can I go back and face the neighbors if the light of my life become one of these Christians?' So I finally persuaded him and he came with me. I got him back that time, but he is truly gone now. He is dead, and what can I do, where can I go now to bring him back once more?"

Sardara and her mother are of those who sorrow without hope. Would it not be worth while to bring them, too, into the glorious hope which we have in Christ? Mabel C. Stewart.

GUJRANWALA NOTES.

The Mission met in Gujranwala, June 10-12, for Financial Meeting. The heat was most intense, but we sat and worked under fans and tried to imagine we were comfortable. The accounts were difficult this year, because of such unusual rates of exchange, delay in the mails, and so forth. We have actually proved that figures are also affected by atmospheric conditions. Finally, however, all came out right and everybody was happy. Between sessions we had very happy times together. The one Victrola in the station added much to the enjoyment of all.

The Theological Seminary had its graduation exercises Monday morning, June 8. Twelve men finished the course and received diplomas. We hope for much from these men as they go forth to serve. Pray for them. Many of them go into hard places. It was good to see the honor man of the class go immediately to his wife after the service as if to share his success with her. We note this because such is not the way of India. The man then stooped down and kissed sweet adorable baby Lucy. Little Lucy is only a few months old and is quite unconscious of the tragedy of her little life or of the way God came and changed all the sadness for her and gave her a world of love and care. Her little life began under sad conditions. Her mother didn't want her; she had two girls already and this would only be another to support. Perhaps, too, the poor mother was afraid of her Lord's displeasure. Anyway she tried to get rid of the baby. Twice she cut the little head with a knife, then she tried to starve the baby. The Indian lady doctor found out about all this and called the seminary student and his wife. They took the little unloved Mohammedan waif and gave her all the love of heart and home made beautiful by the love of Christ. The wee Lucy is a queen among babies and has completely won our hearts. Pray that she may grow up to serve the Lord Jesus Christ.

It has been such a joy to watch the development of a new convert. She belongs to India's proudest race of people, but has gladly given allegiance to Christ. She sought God long and earnestly, but found Him not. She made pilgrimages, did penance, fasted, prayed, studied the Hindu Sacred books but found no heart rest. Once when on a pilgrimage to Harduar she went from temple to temple and from one bathing place to another. They told her of one small place in the river where if one bathed they would surely get salvation. She went to try. Thousands of heart-hungry people were there, crowding, jostling one another, trying to reach the much sought for place. She stood near for an hour or more hoping to get her chance. She saw people go in and she saw that many of them never came out. While she stood there two hundred corpses were laid out along the bank of the river—trampled to death in the crowd. She felt her life grow very dear and turned away from such a gruesome scene. At that time she had never heard of Christ's love. Do you wonder that some months later when a Bible woman came to her bearing the message of life that she accepted it gladly? This past summer it has been such a pleasure to take her sometimes to city or village. Her witness is so strong and true. Her life passion now is to know God and His Word more and more perfectly and to bring as many souls as she can to Him.

Christian troops join us now in our church services. Several splendid young Indian officers are with the men. Two of them are sons of Indian pastors. We are most anxious that our Christian young men here respond to their country's call. Many of them have enlisted and we hope many more will come. Pray that they may be strong.

HAZEL BENNETT.

SUDAN.

Mrs. T. A. Lambie, Editor.

Dear Editor:—

A year ago we were all at the New Wilmington Conference having a splendid time listening to Mr. Chafer, Sam Foster and our well beloved W. B. Anderson and today we are in far off Abyssinia. Which place would I sooner be? I hardly know how to reply. I wish we might be at New Wilmington today and tell you all of the impressions that we have gained from a two weeks' trip to Abyssinia.

From Nasser our farthest station on the Sobat to Gambela the first trading post in Abyssinia although not more than 150 miles in a straight line yet takes five days by steamboat.

The Baro River rises in the mountains of western Abyssinia and bursts through the mountain range twenty miles above Gambela. In forty miles it drops something like 4000 feet to emerge above Gambela a broad swift stream. From this point it flows over the plains for a hundred miles where it is joined by the Pibor river to form our own Sobat river. The Baro is much swifter than the Sobat and in going up-stream the steamer has to fight its way against the current foot by foot. Coming down-stream on the contrary progress is too rapid and the steamer frequently bangs into the banks and turns around and around. Navigation is very unsafe at night so that we always tie up. Last evening as we were rounding a bend the current swept us into a tree that was overhanging the bank. It struck one of the barges laden with coffee in sacks that the steamer was towing. It tore the canvas from the sacks, split some of the sacks and spilt the coffee.

For two days before reaching Gambela one is in sight of the mountains and you seem to be going directly towards them. They look much the same as the Rockies do as seen from Denver. Long blue ridges and isolated peaks here and there in the hazy distance rising up behind them. There are numerous Anyuak villages on either side of the river. No missionary has ever gone to the Anyuaks. This large tribe has never had an opportunity of hearing of Jesus. As far as I know no mission has ever even planned to start work amongst them.

The Anyuak have large fields of corn, thousands and thousands of acres of as fine corn as I have ever seen in America. As the steamer went slowly up-stream against the swift current the natives would run along the bank easily able to keep up and from time to time throw roasting ears onto the deck of the steamer. Half of their throws fell short and were lost in the water but they did not seem to mind. The sailors would occasionally return the favor by throwing them an empty bottle which the Anyuaks would scramble for. Their villages are built close together and are beautifully clean and surrounded by high palisades of poles and an earthwork to keep off their enemies, the Nuers, and their four-footed enemies, the lions, leopards and hyenas. They grow sugar cane and bananas and have sheep and cattle and chickens and seemed to us to be much more advanced than the Nuers or Dinkas. Surely God does not mean them to miss the Saviour's love. They had apparently never seen white children before and were much amused at Wallace and Betty.

Instead of having scare-crows to keep off the birds, they build high platforms of sticks and poles and station little children upon them with lumps of mud to throw at the birds. They fasten a bit of mud to a sharp pointed stick and by giving the stick a sharp jerk they can send the mud to a much greater distance than they could throw it and with considerable accuracy.

Beautiful trees line the banks of the river. Great spreading shade trees that look like a Corot landscape.

You pass several hills before you reach Gambela which is itself situated at the base of a hill some 300 feet high. The two wireless terminals are visible for an hour or more before you get there and the iron roofs of the coffee warehouses. Millions of pounds of coffee come from the district around Gambela to it every year and they are shipped down the river to Khartum.

Gambela itself is in a tract of ground 1000 meters square that has been ceded to the Sudan by the Abyssinian government at the head of navigation on the Baro for a trading post. All around is Abyssinia. A swift little brook runs into the Baro at this point and across it is the Abyssinian town of Jijaba. Here is the residence of the local Abyssinian officer who rejoices in the title of Feterari Fanta. I will save our visit to him for another letter.

"WAR BONUS."

All missionary boards of which we have any knowledge are planning to give all their workers what is known as "war bonus," viz.: a certain sum of money each year to help meet the abnormal increases in the cost of the necessities of life until the war is ended.

Our General Assembly at its recent meeting in Pittsburgh, Pa., appointed a War Emergency Committee with power to arrange for a "war bonus" for each individual worker under the control of the several Assembly Boards.

As the work of the Women's General Missionary Society receives no appropriation from the General Assembly the above named committee will be unable to provide any help for the workers who look to the women of the Church for their support.

If missionaries supported by the other Boards of the Church need "war bonus" our workers also need the same help and must get it. This letter appeals to every woman in the United Presbyterian Church to "do her bit."

You are responsible for the support of 6 institutions and 3 married missionaries in the North American Indian Department; 5 institutions and 27 missionaries in the Home Mission Department; 14 institutions, a farm and 45 missionaries in the Freedmen's Department; 16 institutions and 93 unmarried missionaries in the Foreign Department. By institutions we mean dormitories, churches, parsonages, hospitals, dispensaries, teachers' homes, etc., etc.

The grand total of the foregoing is the support of 168 missionaries and 41 institutions. The plan adopted by some other Boards is to give a war bonus of $100.00 annually to every married missionary and $50.00 to every unmarried missionary, either man or woman. With the above total of workers you can readily see how much money will be required to meet this schedule.

We have 168 workers with quite a number of married men amongst them which would make the total of money needed for this object $9,000.00. The additional funds needed for the support of institutions—cost of taxes, fuel, light, watchmen, and general upkeep of property—would cost at a very minimum estimate at least $7,000.00. We have urgent pleas for new buildings in the home and foreign lands, the increased cost of which would be $9,000.00, or a total of extra money needed to meet the emergency caused by the war of $9,000.00 for "war bonus" for salaries, $7,000.00 for increased expenses of property, and $9,000.00 for increased cost of building operations, making a grand total of $25,000.00. This seems a large sum in bulk but when divided up among the membership of our societies it would be about an average of 50c each.

Of course it is understood that this money is to be over and above all previous obligations and regular contributions. It ought to take precedence in the minds of all our women over any other special appeal that can be made to them. These faithful representatives of the Master depend upon our women alone for help in this crisis. If they do not respond the workers must suffer for no one else is responsible for their support. We know your kind hearts too well to imagine for one moment that you will turn a deaf ear to this appeal.

We suggest that a committee be appointed in every congregation to attract the attention of the women to the necessity for this "war bonus." It ought to be given the greatest publicity by having it read from pulpits and at society meetings, printed in congregational bulletins and every other possible way.

All contributions should be sent to general treasurer, Mrs. J. B. Hill, and marked "war bonus fund."

We will endeavor to print, in the Magazine, the names of all contributors with the amounts given, from time to time. It can be paid any time before the treasurer's books close, April 15, 1919, but as the money is urgently needed NOW efforts should be made to send it in as early in 1918 as possible.

None of this money, we are thankful to say, will be used for the payment of debt as we have no outstanding obligations of any kind. It will all be used for present dire necessities caused by the terrible war that is now prevailing over the world.

We send this appeal in great faith and assurance that it will find a ready and generous response from all who read it.

COMMITTEE,
By order of Women's Board.

➳ IMPORTANT NOTICE! ➳

In order that the women of the Church may be fully informed as to the efforts being made by the Women's Board in the interest of the War Emergency Fund, the following article is spread on the pages of the Magazine:

The following "Appeal to Pastors" was prepared for publication in the "United Presbyterian" of October 10. Owing to objections being raised to its appearing at this time it was not printed. Therefore the Board of Directors of the Women's General Missionary Society, takes this means of bringing this very important matter to your careful and prayerful consideration.

AN APPEAL TO PASTORS.

The Women's General Missionary Society was organized in 1883 uniting the women of the United Presbyterian Church in an endeavor to assist the Boards of the Church by assuming a special part of the responsibility of each Board as an extra service for the Master.

In 1886 the Women's General Missionary Society of the United Presbyterian Church was incorporated and its privileges and obligations defined.

Every Women's Young Women's and Junior Missionary Society of the United Presbyterian Church is an auxiliary and thereby a part of the above named corporation—their constitutions declaring that their object is to assist in work undertaken by it as far as their funds will permit.

The Master has answered the prayers of our women in such wonderful fashion that they are at this moment responsible for the support of one hundred and sixty-eight missionaries and forty-one institutions which include parsonages, teachers' homes, dormitories, hospitals, dispensaries, boarding and day schools in this and other lands.

While the work of the church at home is suffering on account of the war all our foreign interests being situated in countries having the protection of the British flag have been suffering since its beginning in 1914.

In order to meet the increased expenses of its Boards and relieve the situation the General Assembly of 1918 appointed a "War Emergency" Committee. This Committee has planned great things wisely and well for what is known as a "War Emergency Drive," through which it is confidently hoped that between three and five hundred thousand dollars may be realized, thereby enabling Assembly's Boards to cancel all debts, and pay war bonuses for two years. We pray the Father to bless the means used so that this much to be desired end may be accomplished.

But what is to become of the 168 missionaries and 41 institutions for which the women of the Church are responsible? Because we dare not incur debt and because the increased cost of living in this country has prevented any large increase in our regular offerings we have been compelled to refrain from increasing any salaries or estimates for any of our work or workers. They are not expected to have any share in the funds of the above named "War Emergency Drive." They must look to the members of the W. G. M. S. for their help.

An appeal was sent out in August to the women of the Church for a "War Bonus Fund" of twenty-five thousand dollars. This modest sum can very easily be given by our missionary societies. The need is very urgent and apparent to all.

Societies may take this extra money and buy Liberty Bonds therewith. Send all contributions to the treasurer of your congregational society. She will forward it to presbyterial treasurer who will forward to general treasurer.

In order that the enthusiasm of the "War Emergency Drive" may not confuse the missionary society women we confidently request our brethren, the pastors of our churches, to urge the members of missionary societies to send their gifts through the regular society channels to the treasurer of Women's Board in order that the work and workers, for which it alone is responsible, may not suffer.

"Help those women who labor with me in the Lord."

COMMITTEE OF WOMEN'S BOARD.

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

This "India Special" gives our readers the most on Mohammedanism in India we have ever had the opportunity to furnish. We recommend that all our readers keep this copy on file. The work and time given by our missionaries in India for this "India Special" is greatly appreciated. We will need to study the articles carefully and read them frequently to obtain all that is in the story of this powerful foe of Christianity.

* * *

The prevailing epidemic stagnating all public enterprise, especially that including gatherings and religious services, has delayed the "Drive for New Subscriptions to the Women's Missionary Magazine." We hope there will be no interest lost, but that every plan to secure a thorough canvass in every congregation will be accomplished.

* * *

Programs for 1919 studies are now ready. Orders filled promptly. Send orders to the Women's Missionary Magazine, Xenia, Ohio, for programs only. See the Literature Secretary list below for other missionary literature.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary.

904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

Mission Study Text-Books and Helps, 1918-1919.

Foreign-Senior.

Women Workers of the Orient. Cloth, 57c.; paper, 40c.
How to Use, 12c.

Foreign-Junior.

Jack and Janet in the Philippines, 30c.
The Guide for Junior leaders is included in the book.

Home-Senior.

The Path of Labor. Cloth, 57c.; paper, 40c.
Teacher's Supplement, 6c.

Home-Junior.

Jack-of-all-Trades, 30c.
Teacher's Manual, 10c.
The World's Workshop, 12c. Contains occupational material for the six chapters of Jack-of-all-Trades.
The Power House at Pathankot. Cloth, 60c.; paper, 40c.
Prayer Cycle. Price, 10c each; $1.00 per doz.
The Egyptian Sudan, cloth, 35c; paper, 20c.

We are very fortunate to be able to advertise "The Egyptian Sudan" at the above very low rate. The book has been one of the best known missionary books on this section of Africa and the experiences and conditions of our early missionaries to the Sudan are vividly described. It is a book with which all United Presbyterians should be familiar and will be of inestimable value in the study of the Sudan in our society programs.

New Leaflets.

Broadening Horizons in Egypt, 3c.
Women Adventurers in India, 3c.
The Blind Missionary of Egypt, 3c.
An Hour a Day With Jesus, 3c.
Women's Work in Freedmen's Missions, 2c.
Christ in America. (Home Mission pageant), 10c. each, 60c. a doz.
A Little Maid, (pageant), 5c.

Leaflets for November Program.

The People—Dress, Customs and Manners, 3c.
Dark India, 3c.
Zenana Work in India, 3c.
Little Daughters of Islam, 2c.
Women Adventurers in India, 3c.
If They Only Knew (pageant), 5c.
Pros and Cons of Foreign Missions, 3c. (Dialogue).
Mohammed, Founder of Islam, 2c.
One Afternoon, 4c.
The Claims of Suffering, 4c.
A Watered Garden, 3c.
What Christ Said, (poem), 1c.
Our Missionaries' Need (poem), 1c.
What the Heathen do for Me, (poem), 1c.

THANK OFFERING

EDITED BY MRS. MARY CLOKEY PORTER.
2828 Perrysville Ave., North Side, Pittsburgh, Pa.
Business Address,
905 Publication Building, Ninth St., Pittsburgh, Pa.

CONSECRATION POEM.

By Frances Ridley Havergal.

Take my life and let it be
Consecrated Lord to Thee.
Take my moments and my days,
Let them flow in ceaseless praise.
Take my hands and let them move,
At the impulse of Thy love.
Take my feet and let them be,
Swift and beautiful for Thee.
Take my voice and let me sing,
Always, only, for my King.
Take my lips and let them be,
Filled with messages from Thee.
Take my silver and my gold,
Not a mite, will I withhold.
Take my intellect and use,
Every power as Thou dost choose.
Take my will and make it Thine,
It shall be no longer mine.
Take my heart, it is Thine own,
It shall be Thy royal throne.
Take my love(my Lord I pour
At Thy feet, its precious store.
Take myself, that I may be,
ALWAYS—
ONLY—
ALL FOR THEE.

SCRIPTURE MEASURES OF GIVING.

Old Testament:

Gifts for the Tabernacle. Exodus 35:29.

The Lord spake unto Moses saying: Speak unto the children of Israel that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering.

Response: Exodus 35:29.

The children of Israel brought a willing offering unto the Lord, every man and woman whose heart made them willing to bring, as the Lord had commanded.

Free-will offerings for the repair of the Temple. 2 Chron. 24:8-9.

At the King's command, they made a chest, and set it without at the gate of the house of the Lord. And they made a proclamation, to bring to the Lord the offering that Moses the servant of God laid upon Israel in the wilderness.

Response: 2 Chron. 24:10-11.

And the people rejoiced, and brought in, and cast into the chest until they had made an end. And when there was much money, the chest was emptied, and carried to its place again. Thus they did day by day, and gathered money in abundance.

The first fruits: Proverbs 3:9.

Honor the Lord with thy substance and with the first fruits of all thine increase.

Response: 2 Chron. 31:5.

As soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn and wine and oil and honey and of all the increase of the field.

The tithe: Malachi 3:10.

Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.

Lack of response:

Ministers, laymen, yea, and women, too, often cry aloud in meetings for prayer, for God to open the windows of heaven and pour out His promised blessings until there shall not be room enough to receive them. Yet, all the while they have in their pockets the only key that can open the windows—the tithe of their incomes, and they refuse to use it.

New Testament Measures—

Mary's Alabaster Box of Ointment. Matthew 26:7-12.

There came to Jesus a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat.

This lavish enthusiastic gift of love met the approval of her Lord. When the disciples with indignation said: To what purpose is this waste? Jesus said unto them: Why trouble ye the woman, for she hath wrought a good work upon me?

Her reward—an everlasting memorial as an example to the world. Said Jesus, Wheresoever this gospel shall be preached in the whole world there shall also this, that this woman hath done, be told for a memorial of her.

The Self-Sacrificing Gift. The Widow's Mite. Mark 11:41-44.

As Jesus sat over against the treasury and beheld how the people cast money into the treasury, there came a poor widow and threw in two mites. Jesus called his disciples, and said unto them: Verily I say unto you, this poor widow hath cast more in, than all they which have cast into the treasury. For all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living.

Lesson: Only when one gives her entire income to the Lord can she be giving the "Widow's Mite." It is the *quality*, not *quantity*, that counts in the Lord's estimate of gifts.

As God hath prospered. 1 Cor. 16:2.

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.

"Upon the first day of the week"—*regular giving.*

"Let every one lay by him in store"—*systematic giving.*

"As God hath prospered him"—*proportionate giving.*

Liberal Giving. Romans 12:8.

He that giveth, let him do it with liberality.

2 Corinthians 8:7. As ye abound in everything, see that ye abound in the grace of liberality also.

Regular giving is not enough: Systematic giving is not enough: Proportionate giving is not enough, unless each means *generous* giving.

"Such a giver lives in the love of the Almighty."

THINK!
THINK AGAIN!
THINK AGAIN AND AGAIN!

A Thank-Offering Question Box Opened.

The year 1918 is near its close. Have you thanked God for all His mercies and blessings of the year? Of the past month? Of the past week? Of the past day? Of the past hour?

If so, how have you proved your gratitude? With a song of thanksgiving? *That is right.* With a prayer full of "thank-yous?" *That is right.* But, did you stop there? If so, how much, think you, would the song and mere expression of thanks, help to send forth the gospel? Would they reach the hearts of our spiritually needy sisters at home and across the seas and lead them heavenward? *Think!* Would they? What more is needed? That your prove to God your gratitude through songs plus prayers, plus Thank-Offerings.

Think again! If you have already proven your gratitude with Thank-Offerings, what was the value of your gift in your own eyes? Was it the best you had, gathered from day to day or week to week during the year, or, was it just what you "happened" to have left in your purse at "Ingathering day," after the desires of yourself and your family had been met? Which?

What value, think you, has your gift in God's sight? He can answer! Can you?

Think again and again!

Why did you give an offering? Because you were asked to? Or. because others gave? Or, because you would be ashamed to not give? Or, because you are in the mere habit of giving when "Ingathering Day" comes around? Or, did you give your gift of gratitude because you love to give?

Only can songs and prayers of thanksgiving be wholly acceptable to God and be blessed in winning others to know Him, and love Him and serve Him, when they are accompanied by gifts that He can use in carrying the gospel to others.

THE UNINTERESTED.

Section One.

Who are they? The women whose names are upon the church rolls, but who show no interest in the cause of missions—the special work God has given into the care of the church.

Are there many uninterested? Are there? Let us see! Take up the 1918 annual report of the Statistical Secretary of the Women's General Missionary Society of our own denomination to find an answer:

Open it to page ——. Also open to page —— in the Minutes of the General Assembly of 1918.

The first gives the number of members in the Women's and Young Women's Societies in the different congregations of the Presbytery named. The second page gives the number of members in said congregation and according to a careful estimate three-fifths of these members are women. Casting a search-light upon the figures what does it reveal? For sake of illustrating the real facts, we turn it upon the reports of three congregations in one town.

Congregation No. 1 has a women membership of 204. How many of this number are interested enough in missions to enroll their names in the Women's and Young Women's Missionary Societies? Only, *alas only* 84—less than one-half.

Congregation No. 2 has 309 women members, with only 109 in two societies —about one in every three.

Congregation No. 3 has in its membership 345 women, with 78 enrolled in societies—not one in every four.

Summary: In three congregations in one community of prosperous church members, out of 858 women whose names are enrolled as followers of Christ Jesus, only 371 express any interest in the work of the missionary societies. The uninterested women in the three congregations count up 587. What a fruitful field for fervent prayer and personal effort on the part of the 371!

Lest our readers may look upon this as an isolated case, we turn to pages—— in the two statistical reports and throw the search-light upon two congregations in another Presbyterial similarly prosperous.

Congregation No. 1 has a women membership of 144 with 37 in two missionary societies.

Congregation No. 2 has 168 women on its membership roll with 57 in its two societies.

Summary: In two congregations in one community, out of a membership of 312 women, 94 are enrolled as being interested in missions of their own denomination.

Alas! Alas! To throw the search-light upon other Presbyterials would reveal in many a far, far worse condition, so we shut off its light and seek to know what God's search-light reveals concerning His people who are uninterested in the saving of souls for whom Christ gave His precious life. Who will heed the Scripture warnings?

Woe to them that are at ease in Zion. Amos 6:1.

Rise up, ye women that are at ease; hear my voice. Ye careless daughters; give ear unto my speech.

Tremble, ye women that are at ease; be troubled, ye careless ones. Isaiah 32:9-11.

Who of the "faithful few" will hasten to heed the exhortation: Consider one another to provoke unto love and to good works. Hebrews 10:24.

Section Two.

What is usually the cause of lack of interest in missions?

Lack of information.

Lack of desire to serve.

Lack of the missionary spirit.

Are the uninterested as a class, uneducated? By no means. Very many are well informed on every other subject. Yet ignorance of the need of missions has most to do with the lack of interest.

To know—is to be interested.

To know—is to pray, and pray intelligently.

To know—is to serve and serve faithfully.

To know—is to give liberally of time and talents and means.

Section Three.

To be interested in missions is an education in itself.

It broadens one's vision of the whole world.

It takes one out of self and fills the heart with sympathy for others.

It means spiritual growth.

It incites to fervent prayer for the unsaved.

It inspires the true spirit of gratitude for gospel privileges enjoyed.

It creates and deepens a desire for liberal giving.

It calls forth effort to interest others.

It often results in a life given wholly to Christian service.

Section Four.

What methods have proved successful in interesting others in missions?

Missionary Literature.
Missionary Magazines.
Missionary Lectures.
Missionary Pageants.
Missionary Programs.
Missionary Conversation.
Missionary Meetings.
Personal Influence.

All these methods wisely used and put forth in earnest prayer will help to interest the uninterested and bring many indifferent careless women into the front ranks of workers for the great cause of missions.

Section Five.

A Consecrated Life.

More and more as the years go by, the writer believes that the only way to be wholly interested in any department of the Lord's work is to consecrate one's entire life to the Lord's service—to hold everything for His use.

Frances Ridley Havergal's "Consecration Poem" is of special help to any one who really desires to give her all to Christ. It should be prayerfully memorized, and often in the waking hours of the night, the precious words will come to mind and strengthen one for the duties and trials and temptations of the day which follows. On the title page of this Thank-Offering Department of the Magazine will be found the words of the "Consecration Poem." Will not very many commit it word for word and seek God's rich blessings through making it a true heart service?

IMPORTANT INSTRUCTIONS.

Remember! To send names of all Senior Life Members to Mrs. D. J. Brown, 15 N. Fremont St., Bellevue, Pa.

Remember! To send all names of Junior Life Members to Mrs. I. H. Milliken, 205 Lexington Ave., Aspinwall, Pa.

Remember! To send pictures of Junior Life Members for Junior Magazine to Miss Carrie M. Reed, 406 S. Evaline St., Pittsburgh, Pa.

Remember! Certificates cannot be sent to Life Members until the fees (adult, $25.00; boys and girls under fifteen years, $10.00) have been paid over by the Presbyterial treasurers to Mrs. J. B. Hill, treasurer of the Women's Board.

Remember! Delays in sending certificates are often caused by the Presbyterial treasurers not forwarding money to the Board treasurer oftener than every three months.

Remember! That it is not too late until the last week in December for Presbyterial treasurers to send Life Directorship and Life Membership fees to Mrs. J. B. Hill and have the money counted on the 1918 Thank-Offering.

Remember! To not let one single society give less Thank-Offering in 1918 than in 1917. Aim higher and work and pray to reach the aim, and then there will be great rejoicing by the many Thank-Offering lovers all over the Church when the gifts are reported at next May's convention at Cambridge, Ohio.

Remember! Let there be no "slackers" or even "stragglers" in the Thank-Offering ranks of the Lord's Army, when they bring "trophies" to lay at the feet *of their worthy Captain—Lord Jesus Christ.*

Remember! To lessen the Thank-Offering in order to give to the "War Emergency Fund," to the "War Bonus" of the Women's General Missionary Society, to the "Red Cross," or to any other "Drive" is simply robbing one part of the Lord's work to help another which is all wrong. Don't forget!

SOCIETIES! DINNA FORGET!

See that your Thank-Offering blanks are filled out in full and sent to your Presbyterial Thank-Offering Secretaries early in December.

Presbyterial Thank-Offering Secretaries, keep in mind!

Your Presbyterial cannot be on the Thank-Offering Roll for 1918, unless you send in a filled up blank report from every society. It can be done. The largest Presbyterials in the Church have been on the Honor List. Why not yours?

Pray! Plan! Push! And the entire 63 Presbyterials will be on the 1918 List, plus those in Egypt and India. Send blank reports to 905 Publication Bldg., Ninth St., Pittsburgh, Pa., and NOT to 2828 Perrysville Ave., N. S., Pittsburgh, Pa.

MISSIONARY EDUCATION—THE KEY TO SUCCESS.

It will—

Dispel ignorance.
Remove prejudice.
Overcome indifference.
Arouse interest.
Promote investigation.
Stimulate prayer.
Increase offerings.
Provide workers.
Support the work.

How can you expect to gain a missionary education if you do not regularly and prayerfully read the Women's Missionary Magazine, the only periodical that reports the mission work for whose support you are partly responsible in God's sight?

By the payment of one dollar you can have it visit your home every month during 1919.

Why not send on extra dollars and have it visit other homes as your Christmas offering? No gift you could give could carry with it greater blessings for twelve months in the year. Will you not try it?

WOMEN! LISTEN!

TODAY — more than ever — liberal Thank-Offerings are needed in the mission work for which you alone are responsible!

TODAY—more than ever—you need to prove your gratitude for God's tender care over you during this "age of tribulations" which sin has brought upon the world!

TODAY—plan to give joy on earth and in heaven, by pouring full $100,000 into the Lord's treasury as your 1918 Thank-Offering!

SENIOR LIFE MEMBERSHIPS.

From September 15 to October 15, 1918.
($25.00 Each).

1. Miss Maggie Buick. By W. M. S., of Clifton, Ohio.
2. Miss Mary Ewing, New Brighton, Pa. In memory of her mother, Mrs. Nancy Morrow Ewing.
3. Miss Elizabeth McConnell, New Brighton, Pa. In memory of her mother, Mrs. Eleanor McConnell.
4. Mrs. Frank B. Davis, 1111 Franklin St., Wilkinsburg, Pa.
5. Mrs. William M. Jones, Youngstown, Ohio.
6. Miss Mary Burnside, 915 East 2nd Avenue, Monmouth, Ill.

LIFE DIRECTORS.

1. Mrs. J. P. MacDanel. By her son.
2. Mrs. J. Alvin Orr. By a friend.
3. Mrs. K. C. Johnston. By her son.
4. Mrs. Collingwood. By her son.
5. Mr. Lelo Collingwood. By his mother.
6. Mrs. E. M. Hill.
7. Mrs. Anna M. Scott.
8. Mrs. D. Emmet Alter. By her mother, Mrs. J. C. Alter.
9. Mrs. W. B. Boies.
10. Mrs. Ada Reber.

MEMORIAL ROLL.

1. Mr. and Mrs. Henry W. Savage. By their daughter, Mrs. M. Alexander.

2. Capt. John Paisley. By his wife

3. Miss Mary Anderson. By her sister, Miss Sarah Anderson.

4. Mrs. Emma H. Brown. By her husband.

5. Mr. and Mrs. William Miller. By their daughter, Mrs. H. C. Campbell.

6. Mrs. Mary G. George. By her son, Mr. W. S. George.

Mrs. J. B. Hill,
Treasurer.

HONOR ROLL.

1. Argyle.
2. Beaver Valley.
3. Big Spring.
4. Cedar Rapids.
5. Cleveland.
6. Colorado.
7. Concordia.
8. Kiskiminetas.
9. LeClaire.
10. Mansfield.
11. Northern Indiana.
12. Oklahoma.
13. Vermont.
14. Wisconsin.

At a meeting of the Board held in August it was decided to publish in this Magazine, from month to month, an "Honor Roll" of the Presbyteries.

This Roll is to consist of Presbyteries which have a Women's Missionary Society in every organized congregation or mission in the Presbytery.

A letter asking for this information was sent to every Presbyterial President early in August. Twenty-nine replies to these letters have been received, including the above named fourteen which report a society in every congregation or mission in the Presbytery.

It is the desire of the Board to have every Presbytery on the Honor Roll.

Two new societies have been organized since the Convention of 1918; one in Mt. Zion congregation, Brookville Presbytery, and one in Warrendale congregation, Allegheny Presbytery.

A society has been added to Allegheny Presbytery due to the transfer of a congregation at Tarentum from the Reformed Presbyterian Church, now the Second Church, Tarentum.

One society has been re-organized, that of Cherry Run congregation in Brookville Presbytery.

The Board will be much pleased to add names to this Roll every month.

Mrs. D. J. Brown,
Statistical Secretary.

LIFE ANNUITY BONDS.

The Sterling Convention of the Women's General Missionary Society instructed its Board to issue four classes of Life Annuity Bonds, viz:

Class 1. When the annuitant is under forty years of age, pays 4½%.

Class 2. Where the annuitant is between forty and fifty years of age, pays 5%.

Class 3. Where the annuitant is between fifty and seventy-five years of age, pays 6%.

Class 4. Where the annuitant is seventy-five and over, pays 7%.

Annuitants may designate the principal of the bonds for the use of any department of the work of the Women's General Missionary Society they prefer.

Church women should buy bonds that will support the work of the women for women after the annuitant has gone to her reward. For further information address Mrs. H. C. Campbell, 340 S. Hiland Ave., Pittsburgh.

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
132 Allison Avenue, - - Washington, Pa.

MOTTO: "TRUSTING IN HIM."

AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Pasrur, India.
Miss Eleanor W. Maconachie, Pathankot.
Mary Baird, Zagazig, Egypt.
Miss Davida M. Finney, Monsourah, Egypt.
Miss Christianita Totten, Henderson, N. C.

NEW Y. W. SOCIETIES.

Keokuk Presbytery, Winfield King's Daughters Circle; 12 members; President, Miss Thelma Baird.

Conemaugh Presbyterial, Saltsburg Y. W. M. S.; 18 members; President, Mrs. W. E. M. Copeland.

EXEMPTIONS—WHO?

These are the days of doing or of giving sufficient reason for not doing. Many young men have found to their sorrow that ruses do not work with the Government. There must be a clear case for exemption if one is granted. True, some exceptions seem to have been made, yet, on the whole, rich and poor, high and low have been alike favored. The Government has been dealing with a strong hand. Serious issues have been and are at stake. Obedience is the watchword.

While the Church has never assumed the authority over its membership that the Government has over its constituents, yet it is anxious that every one does her duty. At the present time, the effort is, on the part of the Church Boards, to prepare for the heavy expenses incumbent on missionaries and mission property because of the war and to wipe out debt that weighs heavily on them. Women's Work is also burdened these strenuous times by the heavy demands in the maintenance of forty-one institutions and the need for extra funds for one hundred and sixty-eight missionaries. Who shall be exempt from helping these causes?

The Young Women's Societies have now a really big job. Some have thought that the missionary society was an insipid organization with little or nothing worth while to do. If everything were done that should be done, no one would have such an opinion. Many young women are speaking with pride of their Liberty Loan work; what they have solicited and the loans for which they have subscribed. Will they show the same loyalty to the Church in her need? No young woman will feel comfortable who does not do all she can to relieve the soldier boys in their hardships suffered for the folk back home. Will she feel less comfortable if she does not stand back of her substitute and colaborers "over there" or in the almost inaccessible places of our own country? Will she do for her Government what she will not do for her Church? Dare she claim exemption in the latter case, because she did her duty in the former?

The Statistical Report (price 15 cents, secure from Literature Department, 904 Publication Bldg., Pittsburgh, Pa.) shows how a great many Young Women's Societies seem to be exempt from supporting the regular mission departments. Also, very many feel free-to support or not support the regular Young Women's Special. Many seeming delinquincies appear on the pages of the Report. Shall not the very fact that a War Bonus has been asked of the missionary organizations to meet the high cost of living cause all such organizations to investigate their books and see just wherein they may have failed heretofore? Our Young Women are able. Many of them are wage-earners of no mean sort. May the job be accepted as a full-grown one, large enough for the most intelligent and interesting to the extreme.

No exemptions allowed except for sufficient reason is the Government's order. Will our King Who is justice as well as love expect less of us?

A good War Bonus from our Young Women! —I. B. L.

Miss Davida Finney, one of our new Young Women's Special workers, sends a very interesting account of her life thus far. You will all be much interested in hearing this in her own words.—I. B. L.

Miss Little's letter reached me sometime ago, asking for a "little autobiography." I must confess I have found the task difficult and have been slow in facing it and finishing with it.

A friend remonstrated with me the other day, and, claiming it to be simple, suggested the following: "An Egyptian by birth, an American by parentage, a missionary by profession, a school teacher by appointment and an autobiographist by compulsion." Accepting the above as correct as far as it goes, I shall add a little more as to detail.

If anything could inspire me with a reminiscent mood, living in Mansourah should, for Mansourah is my birthplace, and no matter where I may happen to be in and around the town, recollections of those early days come trooping back. Whenever I go "down street," I pass the house where I and my younger brothers were born. Every day as I go to school I pass the house we later occupied. The field, behind the school-house is where my brother and I spent hours trying to put salt on the sparrows' tails; or, again, where we sat and mimmiced crows as they cried, "Caw! Caw!" That roof is where we kept our friends and playmates, our animals—a goat, guinea pigs, rabbits, pigeons, white mice—all had their day.

There was only one family of English children in town, and with them we spent many happy hours. The question of our education, however, was one mother and father found hard to solve. Mother taught us herself one year, in addition to all her other work, and, as a result, suffered a severe nervous collapse which necessitated our spending the following summer (1896) in Switzerland. They next tried having a governess for us, which was a great success in every way except from the standpoint of the family purse, and the conclusion drawn after consulting it, did way with that solution.

Moving to Alexandria in 1898 solved the problem. For the next six years we children all went to the German school, and we enjoyed our life there on the whole, very much.

In 1903, we sailed for home. For various reasons, mother and father had decided to enter us in Westminster College. Six years later I was graduated from there. They were very happy years, and I shall always remember them with pleasure.

Ever since I was fifteen, I had wanted to be a missionary in Egypt. Before that time, I had been quite sure that that would be the last thing I would want to be. "I knew better," I said. Then suddenly one day, coming home from school, as I was thinking of father and of how over-worked he seemed and of how glad I would be to get away to a decent, civilized land, suddenly, by some queer trick of the brain, I saw it from an entirely new angle. Father overworked? Yes, but father, with one other ordained missionary, fighting against such tremendous odds in that great city for Christ and His cause. I shall never forget the thrill of the suddenly granted new vision, its challenge, its appeal. From that time on the wish to return to

Egypt again only grew with the passing years.

It was not until 1914 that the way opened up for me to ask for an appointment to Egypt and to receive it. Finally, all plans were completed, everything was ready. We were to sail in September when suddenly in August came news of war in Europe. Delay followed. Finally on January 6th, 1915, we actually got away.

In the intervening time, I entered Dr. White's Bible School in New York. Never shall I be able to tell of the benefit those two months were to me.

We arrived in Egypt the end of January. I was sent to Cairo and then took the first semester's work of Canon Gairdner's Arabic course. I was called home the middle of July because of father's illness and had the great privilege of being with him and my mother during his last days on earth.

The next year I spent at home in Alexandria. But the next summer I was sent to Mansourah to take charge of the girls' school there. It is very interesting work and I enjoy it very much indeed. I hope that some day you will come over and visit us.

M. Davida Finney.

THE MATTER OF FINANCE.

The question of the relation of our money to the Kingdom will always be inadequately solved for ourselves and others until there happens in us the experience which comes to every true soul when our thoughts are shifted from self to Him. Arguments have little weight until we are changed. Before we see Him the world is just a group of individuals in whom we are little interested. We have enough to do to think of ourselves but when that vision comes, the first question is, "Lord what wilt Thou have me to do?" Then the wants of self get fewer and there is in our hearts that same feeling that was in His heart when He looked upon the multitude without a shepherd and had compassion.

When we are looking through His eyes we never make excuses. Excuses become the shallow religion that is nothing but a cloak. When we have the passion of His love in our hearts, excuses are consumed like chaff. Is not this the reason why many Christian people are so selfish and so hard to interest? It is not a matter of the mind; it is a matter of a new heart.

In missionary societies as elsewhere, I would say, to those who are only interested in that which is congenial and interesting, what kinship is there between such a spirit and the spirit of Christ Who had in His heart a place for every good cause. What kinship is there between the spirit of Christ that made Himself poor and gave His all and the spirit that spends two or three hundred dollars on luxuries and gives perhaps ten cents a month to all objects? What kinship is there between the spirit of Christ Who went to the cross in the face of sterner and more awful difficulties and the spirit that has to be coaxed to give a little time and money to the same task?

What kinship is there between the spirit of Him Whose one thought was others and the spirit whose great absorbing thought is self?

In a missionary society, the religion that is lived is the greatest incentive to sacrificial giving and living. One member living the Christ spirit is worth a whole volume on how to interest others. Can we ask others to make Christ central when He is not central with ourselves? Excuses become unpopular in an atmosphere of sacrifice and unselfishness. In these days anyone who makes excuses and who seeks to shift responsibility from himself to others is visited with contempt and so excuses are rare. And when we who are Christ's followers go about our task of redeeming the world in real earnest, when we get the spirit of sacrificial living, when we put Christ before everything else as men in these days put honor before everything else, the slackers will be few and far between.

Sadie E. Munfo.
Y. W. M. S., 1st Church, Boston, Mass.

XENIA BIBLE AND YOUNG WOMEN'S CONFERENCES.

The Christian Workers Conference held at Xenia, Ohio, August 10, 1918, was one of the best and largest conferences that has been held in this city under the auspices of the Home Mission Board.

The success of the conference is evidenced by the fact that all debts were paid and pledges were made assuring a like conference for next year.

Under the leadership of Dr. Joseph Kyle, Dr. George Raitt and Dr. A. W. Jameson, every detail was worked out with an efficiency that was pleasing to every one.

The shady lawn for the tent for popular meetings, Anderson Hall with rooms for classes, and the dormitory for accommodating visiting delegates, demonstrated the Seminary grounds to be an ideal location for holding such a meeting.

The program was marked by the short institute hours led by Prof. O. W. Raney in Sabbath School work and Dr. H. A. Kelsey in Y. P. C. U. work. Miss Patterson led a large mission study class and Prof. Houline one in "Religious Pedagogy."

Mrs. Lulu Shepherd, Dr. J. K. Montgomery, Dr. E. J. Moore, Dr. Fess and Dr. MacLurg were each everything their reputation had led us to expect.

Perhaps the strongest and most powerful of the features of the program was the Bible Hour led by Dr. William Evans of the Bible Institute of Los Angeles, Cal.

The whole forenoon and the vesper hour of Wednesday was devoted to the Young Women's Missionary Societies of Xenia Presbytery.

In the forenoon fifty were enrolled. Devotional exercises were led by Miss Lulu Henderson, followed by the Conference, ably conducted by Mrs. Joseph Kyle.

The following were prepared to take part in the conference:

Miss McCalmont, First Xenia.
Miss Lowry, Cedarville.
Miss Bryson, Second Xenia.
Miss Hartsock, Sugarcreek.
Miss Turnbull, Jamestown.
Miss Reid, Second Springfield.

The girls then joined in singing to the tune of "Over There."

"Over here, over here,
There's a call to the girls over here,
That we all are needed,
We're really needed,
We're needed by our country dear—
Gather near, give a cheer,
Do you hear, do you hear
The summons clear,
We'll be worthy, we will be worthy,
Of our country's call to girlhood,
Over here."

Miss Little then gave us a heart to heart talk, taking as her subject, "What is that in your hand?"

The Conference was noted for the number of college girls present and the number of girls prepared to render efficient service.

The Young Women of Clifton organization then gave a sketch, one girl representing America, each of the others one of our mission fields.

The program of the morning was closed in a very acceptable way, by a girls quartette of Cedarville, who sang, "The Lord's My Shepherd."

The noon hour was in charge of Mrs. A. W. Jameson. The girls having brought lunches, ate it picnic fashion on the Seminary lawn.

The Young Women were given a part of the evening program in order that every one might have an opportunity of hearing Miss Little. Miss Little closed her address telling of a missionary peapod, containing six P's which every organization in order to be successful should possess: "A true Purpose, a Prepared Place, a Prepared Program, earnest Prayer, a consecrated Pocketbook, the combination giving the desired result—Power."

In connection with the Conference at Xenia, Miss Little spoke to the Columbus Y. W. at Neil Avenue Church, on Tuesday evening. About thirty were present at this conference. Miss Eva Cross had charge of the meeting. After devotionals a short conference was held by the Young Women. Miss Little then gave a very interesting talk.

So many good ideas and suggestions were brought up that everyone present seemed to be filled with enthusiasm and a determination to do greater things next year.

MARGARET RIFE.

Pres. Sec. of Y. W. M. S.

THE NEED OF HEROIC WOMEN.

Europe today is filled with heroes.

Behind the ranks of these heroes stand the organized people of each country. It is idle to imagine which is the more dependent as they are mutually dependent, one upon the other. While the world will always and rightfully give the soldier the first place of honor and admiration as the defender of his country, the soldier himself will never forget that the hero or heroine at home plays a part second to none.

As each day passes, the need of heroic women at home increases. If our men are to give the best that is in them, so we must keep the atmosphere of our homes sweet and serene. Remember, no sacrifice is a great sacrifice unless it is made cheerfully.

This is a time of supreme honor for women. The bugle call has sounded; the women of our land are called for service. Our country can not win this war without our brains and self-sacrificing co-operation.

We are the rock-bottom of our allies. We are like the man who carries a pyramid of others upon his shoulders. We must give food, armament, soldiers and women—women who will cast out fear and vanity and all forms of selfishness. It is the duty of every woman in this country to help, because the happiness of all is at stake—the salvation of the next generation is in peril.

Women of all creeds and beliefs have learned to work side by side with the same inspiration in heart and mind. The women of the city, town and country have been brought into close and sympathetic relationship. The one fact already apparent is that all classes, rich and poor, trained and untrained, are learning the sublime value of service. The call of patriotism has brought forward the woman who did not know there was any need for her to work and the woman who did not know she could work. When the war is over the habit of service and the respect for work will have become so firmly fixed in the minds of the women that none will be willing to be idle drifters. The American woman will never surrender the habit of service to her country and to the world.

During the reconstruction period the women of the world will play an important part. We are in training for that part now.

Mrs. Percy V. Pennypacker, former President of the American Federation of Women's Clubs says: "I love to think of our America today as a gracious, beautiful matron. In her hour of peril, before the altar she calls her stalwart sons, she calls her fair young daughters and says: 'My children, behold this flag, the stars and stripes; it has been baptized in blood and sacrifice; it stands for liberty and love. You were born beneath it. I give it into your hands. Guard it, die for it, if necessary, and die gladly, my children, but forget not that with this Flag, I give you another—the Flag of Christ—the Flag that has said for two thousand years and says today, "Love thy neighbor as thyself"."

Therefore, women of America, let us strive and pray that we may be ready at all times when our opportunity comes to be of service in this, our nation's and the world's hour of need, as Edgar A. Guest expresses it in his little poem:

Oh, make us worthy,
God, we pray
To do thy service
Here today;
Endow us with
The strength we need
For every
Sacrificial deed.

LYDA M. BOTHWELL,
Beaver Falls, Pa.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

Our hearts were made glad by the receipt of a cable, a few days ago, with the two words, "arrived Maconachie." Of course we do not know where she landed but we are thankful that the Lord has heard our prayers and she has crossed the dangerous seas in safety. We are expecting a letter from her in the near future.

Another change has been made in the date of sailing. The party for Egypt and the Sudan leaves Seattle, November 6th. Arrangements have been made for their arrival, October 30, at the Washington Annex Hotel, Seattle, where they can be found until date of sailing. It has been necessary to send them on from Seattle to Hong Kong, from Hong Kong to Bombay, whence they will sail for Port Said. This was necessary because through steamers from Hong Kong to Port Said have been withdrawn. Of course this will cost considerably more money for traveling. The India party is to sail December 5th. Several permits for missionaries who had already been in India have failed to arrive but Dr. Anderson confidently expects to receive them in time.

As far as known the health of all our missionaries at home and abroad is in normal condition.

All the United Presbyterians are busy these days planning financial affairs. Just at present Liberty Bonds seems to be the great necessity, and of course all United Presbyterian women are anxious to have a part in anything that will add to the comfort of our beloved men in the Army and in any way hasten the dawn of peace. The war emergency drive, under the direction of the General Assembly's committee is also being very vigorously pushed, but the items in which the missionary societies are supposed to be most interested at present are "War Bonus," "twenty-five per cent. increase" and Thank-Offering. The first two are of course not to interfere in any way with the last named. There are 168 missionaries and 41 institutions dependent for support, entirely, upon the members of the W. G. M. S. We know from past experience that you will not let them suffer. Liberty Bonds will be very acceptable if designated for this purpose, as per previous letters in the Magazine.

At our mid-month meeting in October, after a season of prayer it was decided that each missionary who had been laboring in any of our departments, at home or abroad, for more than a year would receive a "war bonus" amounting to one-tenth of his or her salary, sometime before April, 1919.

This action was taken in simple faith that the Lord would make it possible to grant this very necessary financial help in these war times. It is not an increase of salary. We wish it could be, but as we have no money in hand for this special purpose we dare not promise more. We look to the women of the church to be God's representatives and to see to it that the necessary funds are forth-coming.

In order to prove our loyalty and devotion to our country it was decided to buy Liberty Bonds with the greater part of the funds in hand for the Tanta Girls' Boarding School, knowing that when building becomes possible we will have no trouble in disposing of our Bonds for the necessary cash.

Let us be instant in prayer for a full out-pouring of the Spirit upon the whole Church that these troublous times and days of sorrow, for there is scarcely a home from which some dear one has gone, may help us to a closer walk with God and help us to be willing to give our time, our talents and our money to His service.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 1112 South Avenue, Wilkinsburgh, Pa.

Knoxville College reports the two large dormitories not quite filled but our McDill Home, the little girls' dormitory, is full and overflowing. All our former teachers and matrons are back except Miss McCahon and Miss Margaret Kerr. Miss Kerr's place has been filled by Mrs. Ida Pusey, of Winfield, Iowa, and we are confident the same efficient instruction will be given to the lower grade sewing pupils that was given by her predecessor. A new range has been placed in the domestic science department, which Miss Hamlin reports "doing nicely."

A new range has been sent to Canton Bend also. Mr. Cotton reports a full school for the beginning of the term, 129 enrolled, and many coming in as the days go by. The people have had good crops of cotton and the price is good, so they are in rather comfortable circumstances this season and are not so much in need of second-hand clothing, as are the people of some of our other stations, Riceville, Townsville, Bluestone, etc.

They are looking forward to a good year's work. Athens reports that in spite of unsettled conditions occasioned by the war, the school work is moving along nicely. 69 pupils are receiving instruction in sewing and 40 are being taught theory and practice work in canning, drying and preserving foods by other methods.

Camden reports a good enrollment and very good attendance. The girls' dormitory is quite full. The new roof for the school building which was ordered early in the summer has not been put on because they have been unable to secure either shingles or workmen, but they hope to have it on before the cold weather sets in.

Henderson reports a pretty good opening, with more students enrolled than at this time last year. The new heating system, for the hospital, which was ordered early in the summer has not been installed because the materials have not arrived. Freight is so uncertain, but we hope to have it before the cold weather comes. The hospital has been more crowded than it has ever been and cold weather would bring much discomfort.

Mrs. Cotton's mother, who has made her home with her ever since the father's death, at the time of the Sterling Convention, passed to her reward this summer and a whole lot of sympathy goes out to her in this second bereavement, coming so soon after her first loss. Miss Warren, our domestic science teacher at Henderson lost her father by death also and we extend our heartfelt sympathy to her in her trouble and command them both to Him Who in the time of trouble, hides them in His pavilion and puts around them His everlasting arms.

Townsville reports a very encouraging beginning. They have a small amount of clothing on hand, but the need is great. The people have striven hard at farming, and while some have been successful, others have not done so well. Everything in the clothing line has advanced so in price, that the little they have to sell can not meet the rise in cost and they will be grateful for anything in the way of clothing the societies can send.

Chase City's industrial classes are about their usual size, some of them will be much larger. Not so many boarding pupils but a larger community attendance. The draft has played havoc with the boys' department.

One more room has been taken in the Miller's Ferry Dormitory since our last report. This was taken by the Women's Society of the First Wilkinsburg Church in honor of its president. What a lovely surprise for the president! I am sure there are presidents all over the church who would be pleased to be thus remembered. There are plenty of rooms to be furnished—there are plenty of societies that could furnish one. Just write to the Secretary and she will give you all needed information.

AMERICAN INDIAN

MRS. JOHN S. CRAWFORD, Secretary.
95 Trenton Avenue, Wilkinsburg, Pa.

Simnasho reports 72 visits during the month of August, 4 preaching services, average attendance 75, Sabbath School sessions 3.

Warm Springs reports 45 visits, 50 hours spent in camp. Ministrations in camp on account of sickness and death 7. Preaching services 4, missionary meeting 1, offerings of congregation $6, offerings of missionary society $2.56.

Tama reports 16 visits, two days spent in camp, amount of medicine distributed 5, number added to church roll 2, preaching services 5, Sabbath School sessions 4.

At the last meeting of Cleveland Presbyterial they had a shower for our Freedmen's Missions which brought forth such a bountiful harvest it made the hearts of those good people overflow with thanksgiving to the Father Who had bestowed such good gifts unto them that they want to do more. Not being satisfied with one shower they expect to have one for our Indian Missions. How it made our hearts rejoice to hear that we were going to be remembered in like manner.

Your Secretary wrote to each of the three stations for a list of things that might be useful and will give you the reply from each as she received it.

This may inspire some other Presbyterial or even a local society to follow the good example of Cleveland, for you know it often requires many showers to yield a bountiful harvest.

Tama, Iowa.

Dear Mrs. Crawford:—

I was in such a hurry to get my report off in the mail that I did not answer about the "cooking utensil" proposition. That impressed me as something very good indeed. While there is very little I can do in a domestic science way—but if I had some of those articles you named could do a great deal more.

This is a list of what I am sure we can make a great deal of use of. Almost any kind of cooking pans or kettles, gem pans, baking pans. Can see just what great help measuring spoons can be; also measuring cups. I was at my wits end to know how to tell an ignorant young mother how to measure 15 drops of medicine for her poor little colicky baby. She cannot count in English. I stayed a long time then went back every two hours to see it had its medicine regularly. Had to go other places. Walked several miles that day.

Warm Springs, Ore.

You ask as to some donations that would be desirable. The large kimonas or dressing sacques for the old women and those for babies, too, are always in demand. If we could have a large pair of pants for blind Beechkim for Christmas and also a shirt or two we would appreciate them. He is so large around the waist we seldom receive any pants large enough. If someone would donate half a dozen large handkerchiefs for the six elders for Christmas, it would save us purchasing them. We always give each of them something, and prefer to give the same to all. One Christmas we gave each a nice pair of woolen socks.

The women make quilts of the pieces we give them, but often do not have money to purchase cotton batting, so a few rolls of batting would come in handy. They ask for flour sacks to line quilts also.

Last Christmas I made bags, not so large as a pillow slip, out of bright calico for the oldest women, and put their presents in them.

It is necessary for me to begin a good while before Christmas to prepare the things, so should any one desire to lighten the labors of the missionarys wife, these donations should be sent early.

We endeavor to give each bride a little present. To the last one we gave a little granite kettle, a roll of quilt pieces and a Bible. In the Bible is a family record and we record the marriage of the bride and groom. These Bibles were the gift of Bethany Home.

A year ago we gave an unusually nice lot of quilt pieces and a few yards of pink calico (with which to put it together) to a bride. A month ago she came one day and said, "Mrs. Jackson, my old grandmother just coaxed, and coaxed every day for my quilt after I got it made so I just had to give it to her and I wondered if you would give me some more pieces."

We never get enough quilt pieces. The demand is always greater than the supply. The good parts of old clothes are just as much appreciated for this as new material.

For some time we have had in mind a "Ward-O-leum" rug for our Indian room—the large front room which we do not use for our living room. When we came four years ago, I painted the floor, but the paint soon wore off, then I bought a matting rug but it was worn out in a year. Since then, as the floor is soft wood, it needs to be mopped each day in order to keep it as it should be and as an example to the Indians. Were I able to secure help, we might be able to do this but it is beyond my time and strength. It is the room in which the boys and girls spend many evenings during the school year playing quiet games, etc. We purchased a phonograph just for this room, so that we might be better able to entertain both the older and younger ones. I tried using wool rugs in this room but they are very unsanitary. The "Ward-O-leum" rugs are like linoleum but not nearly so expensive but are easily kept clean. The price in Portland, of a 9x12 is about $12.00. Should any desire to donate one, the strength of the missionary's wife would be "conserved" for other work.

Possibly someone might desire to donate second-hand cylinder records for our Edison diamond point phonograph.

Thread, handkerchiefs, ribbons, soap, almost anything bright. These we give at Christmas.

The freight on heavy articles is so great, that it troubles our conscience to mention such.

I trust the above list will give you a better idea of our needs.

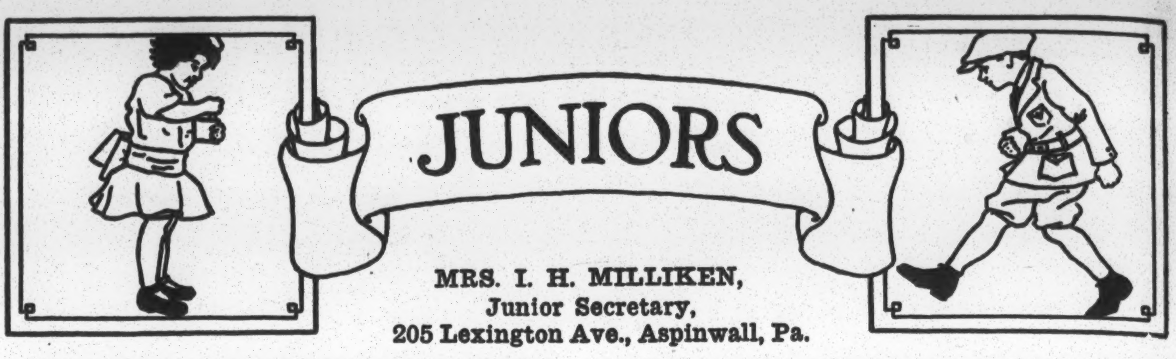
Sincerely yours,
Mrs. H. T. Jackson.

Simnasho, Ore.

We have two things before us at the present time. We would like to have a few Bibles or even testaments to place in some of the homes. We have put out just a very few (all we had) and have wanted about 15 or 20 more. Then we did not succeed in carrying out our plan of fitting up the empty room at the church as a place where the Indians could meet once or twice a week to play games, write and read. We can make the furniture largely but would like some games. We could use in a helpful way many of the things that were included in the shower for the Freedmen's mission.

Mrs. Matthews thinks that she could encourage some of our young girls to do better housekeeping if she had little things to give them to cook with and to use in the home. This is especially true of girls getting married and starting in homes for themselves. Many of these have learned how at school but at home have nothing to do with. Then articles of clothing are so acceptable. We think where possible it is far better for the Indians to get the material from which articles of clothing can be made than to get the clothing ready made. We have two sewing machines at the mission and during the winter the women make great use of these. Mrs. Matthews helps them in the cutting, etc. And lastly nothing meets with more favor among the poor old women than quilts. I am sure you will think we have many needs, and we really have.

JUNIORS



MRS. I. H. MILLIKEN,
Junior Secretary,
205 Lexington Ave., Aspinwall, Pa.

PARENTAL INDIFFERENCE TOWARD THE SPIRITUAL LIFE OF THE CHILD.

To have everything in order we cannot have indifference in any one thing: to develop our body and soul we cannot afford to be indifferent to any one of the many ways in which such a development may be brought about.

Order in the house is important, but order in the spirit is more important. To have order in the spirit an expression of indifference cannot live in the body.

If you were going to build a valuable house, to whom would you go, an architect with little knowledge or one who had made the most of large opportunities? Has it occurred to you to compare the vocation of child training to that of architecture? It is all building, save that one is a structure for temporal use alone while character building is for eternity, and as a wise architect gathers ideas from the architecture of many lands, so should they who have the care of children seek for enlightenment as to their spiritual, physical, moral and mental needs.

I place the spiritual first, for I believe the youngest child may drink in spirituality from the spiritually minded about it. And now, where would you seek for this enlightenment which is to make the child into an ideal man or woman? Would you depend upon your own personal experience for guidance? Not if you were a thoughtful woman. You would cherish your experiences and discoveries but you would experiment as little as possible. You would seek a basis for your work of the highest obtainable authority. First, read and ponder the Bible, then also the books of Susan E. Blow and Elizabeth Harrison. These mothers' knowledge of child nature is great and accurate; they have given to the world great light upon the problems of motherhood and how to cure parental indifference along these lines.

To parents, great care is to be had in the forming of the children's minds and giving them that seasoning early which shall influence their lives afterwards, for when they do well or ill the praise or blame will be laid there: when anything is done awkwardly the common saying will pass upon them, that it is suitable to their breeding.

He that is not used to submit his will to the reason of others when he is young, will scarce harken to submit to his own reason when he is of an age to make use of it. And what kind of a man such a one is like to prove is easy to forsee.

> "'Tis life, not death for which we pant
> 'Tis life whereof our nerves are scant,
> More life, and fuller, that we want."

Man exists for culture, not for what he can accomplish but for what can be accomplished through him. A poor man in his mean and lowly abode was asked why he didn't fare better and have a better home and more to do with. His answer, wrung from a discouraged soul, was big with meaning, "The trouble is I didn't start right."

Every boy and girl should go to church with his father and mother and sit in the family pew, participating in the devotional and song services of the church and Sabbath School and Young People's meetings. This is asking a great deal of the boy in this day and age but it is asking more of the parents, for the fault lies in the home management. The boys are not in the church or Sabbath School or Juniors as they should be, and mothers! rather, parents! whose fault is it?

A parent has no right to be indifferent to the development of the spiritual side of child life; it is the first and most important factor of his well being. Until that child is capable of sound reasoning for himself, that parent should and must assert his authority if needs be, to compel that child to attend these services, and, as time goes on, that boy or girl will learn that the parents know best after all.

The essence of religion in its highest expression is righteousness: this will involve our duty to God, to neighbor and to self. Reverence and love for parents are the best prelude to reverence and love for Jesus. Now this emphasizes the solemn responsibility of parenthood and especially motherhood; can parents afford to be indifferent to religious affairs of the child? The child's religious unfolding as well as the direction which it takes is largely conditional on the home. In the light of modern science, so powerful is the influence of environment and so plastic is the child that we can almost determine his moral and spiritual destiny during the first twelve years of his life. The child's religion depends upon what his father and mother are, not on what they say.

The first principle of education is to train yourself; master your own will, then the child easily follows. We see in Jesus Christ the highest, holiest manhood.

The systematic statement of our faith appeals to matured minds. We identify the statment with the faith and imagine that boys are not interested at first in philosophic or theologic formula and therefore that they are not interested in Christianity. There is no greater mistake. A boy is uninterested in the way of stating that faith. He is interested in the Divine Healer Himself.

Those who are accustomed to state their faith in terms of theology or creed or catechism, rather than of life, being older in years than boys and thinking that their faith has no interest for boys, tell us that religion is for grown-ups: that a boy should be careless, thoughtless and happy and leave religion alone until he is older: you cannot put "old heads on young shoulders" and that "boys will be boys." Yes, but boys will be men, too.

Most emphatically, I say, a boy not only ought to be religious but that every boy brought into and trained in a Christian home is religious and is open to the influence of all true and happy, holy religious life. Is this a consideration of indifferent parents?

We want to deal now with the boy when he is at the age most difficult to truly understand and most easy to influence; when his observation is keen and his soul susceptible in the highest degree to the pure examples of noble men and women, when he will scorn insincerity or give way to duplicity, and thus I return to what I regard as of primary importance in a boy's religion, reality. Beginning with reality I should pass on to two other factors in healthy boyish religious life, naturalness and sense of honor.

To parents indifferent in regard to Junior work, you must be true to yourself, either he must go to Junior or he must not: because a boy's heart knows the true ring and he knows the false. He looks for religion in real life and he makes every word answer, do they live that? Let a boy find you out as deliberately insincere and either of two things happens, he will leave you and find true religion elsewhere or he will become your companion who does not trust you. Reality and sincerity are essential to religious influence over a boy. A boy hates hypocrisy and he has a very quick instinct that can tell when a speaker on religion is talking because he has to say something or because he has something to say.

Coercion works havoc with a boy's religious life. Treat him honorably; be always open to speak on religion with him, but while willing to meet him half way, let him come half way to meet you. Forcing means failure and he scorns anything that seems like underhandedness.

A child's religious life makes great advances very often in our social organizations of children, such as our Junior Missionary Society. When this Society is least effective, it is a sort of second

Sabbath School or often worse, a simplified church with a sermonette; but at its best it involves ingenious and even dramatic methods of teaching the Bible, inspiring instruction in the heroism of missions, some simple and wholesome expressions of religious desired on the part of the children in the way of song, dialogue, recitals, prayers, and reports of those who have been delegated to some mission of especial kindness.

If the indifferent parent would visit some of these societies they would be glad such opportunities were open for the development of their children.

Summing up all this talk I will leave with you this thought, deep in the child heart is the love of Jesus, whom he has learned to know and love; there, a secret shrine, curtained off by a deep reserve is that Jesus he loves. He may lock the door of his heart and leave it locked so long that we think he has forgotten, but it is not so: that door will open again—probably from the inside, and to his waiting soul God stands revealed as the God of Salvation.

> "I shall be what you will make me;
> Make me wise and make me good;
> Make me strong for time of trial,
> Teach me temperance, self-denial,
> Patience, kindness, fortitude."

Mrs. Matthew McKim.
Swissvale Church, Pittsburgh, Pa.

Prepared and read before the Junior Workers' Association.

IMPORTANT NOTICE.

All Junior Life Membership Certificates sent out up to October 15th. Any one not receiving same promptly, will please write the General Junior Secretary.

HOME MISSIONARIES.

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon	Rev. H. T. Jackson
Simnasho, Oregon	Rev. W. A. Matthews
Tama, Iowa	Rev. R. G. Smith

All contributions for Warm Springs should be addressed to Rev. H T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Miss Elenore Ribet, (Italian), Pittsburgh, Pa.
Miss Bess Eakin, (Italian), Butler, Pa.
Miss Grace Welck, (Italian), Burgettstown, Pa.
Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburgh, Pa.
Miss Margaret Heazlett, N. S., Pittsburgh, Pa.
Miss Romain Russell, Hickory, Pa.
Miss Sallie Dickey, Alliance, Ohio.
Miss Elizabeth McMillan, Rock Island, Ill.
Miss Flora B. Torrance, Boise, Idaho.
Miss Anna C. Parr, Quincy Ave. Mission, Pittsburg, Kansas.
Miss Irma G. Allen, Fresno, Calif.
Mrs. F. C. Metcalf, (Mutes), Portland, Oregon.

MOUNTAINEER.

Miss Ida Paisley, Frenchburg, Ky.
Miss Margaret Cleland, Frenchburg, Ky.
Miss Ruth Bemis, Frenchburg, Ky.
Miss Margaret Peebles, Frenchburg, Ky.
Miss Elizabeth Hamilton, Frenchburg, Ky.
Rev. and Mrs. W. J. Giffin, Frenchburg, Ky.
Miss N. Ethel White, Frenchburg, Ky.
Miss Esther Mitchell, M. D., Frenchburg, Ky.

Please prepay freight on all boxes and barrels. Address, The Dormitory, Frenchburg, Ky., via Rothwell, Ky. Mail bill of lading to the Principal. Rev. W. J. Giffin, Frenchburg, Ky. When possible send by Parcel Post direct to Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.
Riceville, Tenn.—Mrs. Lily M. Clatchey.
*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Rev. C. N. Johnson, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Annie Manie, Ala.—Rev. L. W. Michael, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
*Chase City, Va.—Rev. F. W. Wilson.
Jeffress, Va.—Mrs. Betty Groves, Chase City, Va. R. F. D. 1. Mark "For Bluestone Mission."
Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

STATUE OF LIBERTY ENLIGHTENING THE WORLD AT NEW YORK HARBOR.

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OLD WOMEN OF FRANCE KEEP SOLDIERS' SOCKS IN REPAIR.

Socks on the racks and all over the ceiling are ample testimony to the industry of these aged French women. Though too old to do more active work they are doing their best in the war by keeping the socks of the soldiers in repair.